Jo Wilson 1757.

A short pathwaye to the ryghte and true vnderstanding of the holye & sacred Scriptures: set fourth by that moste famous Clerke, Huldrich Zwinglius, and now translated out of Laten, into Englysche by Jhon Veron, Senonois.

James. i. Chap.

If ye that wanteth wisdome, let him aske of hym that geueth, that is to say, of god, whyche gyueth vnto all men woute reproche or castynge in the teethe, But let hym aske with faith, doubtyng nothynge.

BIBLIOTHECA · BODLEIANA

To the right worshypful sir Arthur Darcye knight, Jhō Veron wysheth peace & grace, with encrease of diuyne knowledge and vnderstanding, from god the father through our Lorde and Sauiour Jesus Christe.

MAnye, at thys presente, ryghte worshipful Syr, that ỹ gospel is so pregnauntlye, so syncerelye and puerly preached, by innumerable godly learned men, whome god doth stirre vp, and excitate daily in thys florisshyng Realm and commune weal: do greatly meruaile and wonder, that yet the greateste parte of ỹ people, doth frowardly draw backe nor wyl submit them selues to the swete and pleasaunte yoke of the Gospel, hauyng lyeffer to abyde styll in the thycke darkenes of ignorauncе, and stynkynge puddel of mens traditions, then to come to the shinyng and most clere lyght of ỹ euerlastyng truth and veritie.

Which, if they woulde weigh, ponder, examyne, and consyder the matter more

earnestly, and w greater diligence serche the Scriptures, they should vndoubtedly fynde, perceiue and vnderstande, that thys blyndnes and erroure doth remain yet in so many thousandes, because that god hath not yet drawen them, without whose spirite, mans industry can profite nothyng, though he teacheth or writeth neuer so much. For, as the husbandmannes laboure is all in vayne, thoughe hee dothe neuer so diligently plowe, season and sow his ground, excepte the lorde aboue doth send rayne to fructifie the sowed lande, yea except he doth also make the lande apte to receyue the heauenlye showers, to brynge fourth fruycte, accordynge to the expectation of the sower or tyller: in lyke maner, excepte the father of heauen, doth with the swete showers of hys spirite, molifye the heartes of the hearers, makyng them of a harde stony and busshy grounde, a fruytfull fielde or falow, to receiue the heauenlye seede: all that the true and faythfull preachers of gods word do go about, shall neuer take effecte, can neuer take rote, nor synke into the myndes of them, whome they do outwardly instructe and teache. Whych thynge,

The cause of ye blyndnesse of maye men.

An apte similytude.

thyng, that chosen and elected vessell of god, Sainct Paul, writyng to the Corin thians, dothe acknowledge wyth theese words. I haue planted, and Apollo hath watered, but god did geue ỳ increase. &c. Wherbye he doth playnely declare, that the successe of the gospel, dothe come of god only, not that the ministers shoulde at any tyme cease from preachyng and teachyng, both in tyme, and out of time, (god forbid that any such thought shuld ryse in oure hertes) but rather that they shuld imitate & folow the diligence & industry of cunning gardyners, which are neuer Idle, but be alwayes plantyng & watering of theyr gardins, though they know that the increse doth come of god only. To this sentence doth our lauour Jesus Christ agree, saying. No man can come vnto me, excepte my father ỳ hath sent me, doth draw him, and I wyl raise hym in the last daye. It is written in the prophetes: And they shall be all taughte of god. Euery man then, that heareth of my father, and hath learned of him, doth come to me. & cet. and a litle after. Wherfore, I haue sayd vnto you, that no man can come to me, excepte it be geuen hym

i. Corin. iii. Chapiter.

Ihon. vi. Chapiter.

Esaie. liiii. Chapiter.

of my father. Here, it is playne and manifest, that god must teache vs inwardly wyth hys spirite, afore that we can come to Christ, afore that we can perceiue and vnderstand the heauenly truth and verite: yea, though Christ hym selfe and al hys holye Apostles were at thys present emonge vs, preachyng and teachyng, as they dyd afore tymes.

What thei ought too do, whiche haue receyued lyghte alreadye.

We therefore, that haue receyued any lyght, knowledge and vnderstandynge: let vs acknowledge from whō, we haue it, that is to saye: that we haue it not of our selues, but from hym whyche is the auctour of all goodnes, the father of lightes, and geuyng hym hearty and immortall thankes, that he did vouchsafe to deliuer vs from the Egypte of Ignorance, let vs incessantly, with mourning & sighyng, praye vntoo almyghty god, for our brethren, which are yet in thraldome and bondage, with that cruel tyrant Pharao Antichriste, that he vouchsafe lykewyse, of his mere mercy and goodnes, to light and illumynate their myndes, wyth the pleasaunt beames of hys heauenly light that they vnderstandyng in what myserye and wretchednes, in what peryl and

leoperdye,

leoperdye, they are, maye flye vntoo hym, that saythe. Come vntoo me, all ye that laboure, and are laden, and I wyll refreshe you: in whome onely, they? soules shall haue reste, peace, and tranquilitye: by whom onely, they shall haue free passage and accesse to the heauenlye father, whome too acknowledge to be the the onely and trew god, with hym, whō he hath sente, Iesus Chryste, is life euerlastynge. In the meane season, let vs not despise, contemne, or disdayne them: but wyth all mansuetude and lenytye, let vs charitably teache and instructe them, hauynge before our eyes, the godlye dylygence of that husbandman, which, when his landlord did bid hym to cutte doune the vnprofitable, and vnfruictfull hygge tree, did say. Lorde, suffer it yet this yere, and I wyll dygge about it, & cast dunge, and then, if it bringeth furth no frute, let it be cut doune. Let vs then, cut, digge, & pare away, with the mattoke of goddes worde, the weedes of mennes traditions and Antichristes dreames, wyche do he choking the rote of their hertes, & cast in ỹ fructifyng dunge of ỹ euangelical doctrine, ỹ they at length (if it cā be possible)

Mathe. xi Chapiter.

Ihō. xvii Chapiter.

Luke. xiii. Chapiter.

may bryng forth fruicte to euerlastyng lyfe. Yf not, they shall perysshe in theyr diuine sinne of infidelitie, with Antichrist their father, whose chyldren they declare themselues to bee. For they that are of god (saith the truthe it selfe) do heare the wordes of God. Syth then that they do not heare, credite, nor obey gods worde, it is a manyfeste token, that they are not of god, but of the deuyll, which is the father of all vnbeleuers.

Oh, how heauy, sorowful and greuous a thyng is it to a faithful Christians hert to se his brethren thus wittyngly & willyngly to renne hedlong into euerlasting perdition. What excuse can ye bryng? Is not Christ, which is the way, life and truthe, euery day, and almost euery hour so lyuely preached amonge you, that the same selfe thyng, that was said by the holy Apostle to ye Galathians, may be said vnto you. Was not Christe painted before your eies? Was not Christ crucified emonge you? Ignorance, why che by it selfe is a dampnable synne, can not excuse you. What shall ye do then, that do adde to thys enorme synne of ignorance (which by it self were able to dampne al

Galat. iii. Chapiter.

the

ehe worlde, as I haue sayd a litle before) wylfull disobedience? I wyll tell you: Repent, and beleue the Gospell, and accordynge to the promise of God, and of hys onely sonne Jesus Chryst, ye shalbe transposed and translated from the kingdome of Sathan, into the kyngdome of our heauenly kyng Jesus Chryste: ye shalbe made of the children of the deuil, the chyldren of the liuyng god.

And that ye may the better know whō to flye and resort too, for this heauenlye lyght, without the whych, no pericell of the sacred Scriptures can be vnderstanded: I haue here, accordyng to my lyttle power and habilitye, translated out of ỹ Laten tongue, into the English, a certain fruictfull worke, of that moste famous clerke, Huldrich Zwinglius, which may be well and ryghtly called, a short pathway to the true & ryght vnderstandyng of the holy and most sacred Scryptures In it, fyrste and formelt ye shall learne, what the ymage and similitude of God, after the whych, man is made and created is: and how accordyng vnto it, man delicteth in nothing so much, as in ỹ scriptures, and word of God. Secondly, the certitude

A deuis on of ỹ whole worke.

certitude, & sure abidyng of gods word, is set fourth and declared. Thirdlye, the lightsomnes of the Authentike and Canonicall Scriptures, which they alwaies bring with them, neadynge no externe & outward light of mens doctrynes, tradityons and drames, is fullye described: where all men, ẏ lacke knowledge, shall learne, how, by what meanes and waies they may penetrate and perce, to ẏ trew meanyng, and ryghte sense of the Scriptures. In the fourth and laste Chapiter, certain Canons, rules and notes, are set fourth, wherby, the word, which is preached by men, may be tried. To be shorte, they ẏ haue receiued light alreadye, shall here learne, to humble them selues, to be lowly and meke herted, & to worke their saluation with feare and drede, euer prayinge wyth the prophete. Confyrme, O lord god, that thing ẏ thou hast wrought in vs: for he that standeth, sayth Saincte Paule, let hym beware that he fall not. On the contrary side, they that want vnderstandyng, and are yet in blyndnesse, shall in thys little treatice, be taught and instructed, how they may obtaine ẏ heauenly light, whiche alone, without anye dregges

dregges of humain inuentions, is suffici ent to open all ẏ darke senses of the pro- pheticall and Euangelicall writynges. Which small worke, thus translated in- too the vulgar and commune tongue of thys honourable countrey: I doo moste humblye dedicate, offer and nuncupate, vnto your ryghte worshipfull Maister- shippe, as vnto hym, which is, and hath bene alwaies most desirous, to promote, set fourth and enlarge the kyngdome of our Sauiour Iesus Chryste, desyrynge your good Maistership to accept & take in good worthe, thys my rude laboure. Which thyng, may encourage me here- after, to enterprise greater thinges, God wyllynge: who of his infinite mercye vouchsafe wyth his holy spirite, so too rule, guyde, and gouerne your good Maistership in youre affaires, ẏ whatsoeuer ye shall thinke or doo, may be to the glorye of God, and saluation of your soule.

Of the image of God, after the whyche man is created and made, and that man after thys ymage, doth delyte in nothyng so much as in ye word of god.

The first Chapiter.

When the heauenlye father, maker of all thynges, was about too create and make man, which is the most wonderfull and most excellent of all creatures, ỹ scripture doth induce and bryngе hym in, speaking after thys maner. Let vs make man after our ymage and likenes, whiche maye rule ouer the fyl-

fyshes of the sea, and byrdes of the ayer, and beastes, and ouer all the earth, and all creapynge beaste, that mooueth vpon the earth. And the lorde did create man after his owne ymage. After the ymage of god, did he create hym. ⁊ cet. By thys, that he did say. Let vs make, we do vnderstande moo persons thē one though there be but one onelye and sole god. for yf he, speakyng of hym selfe, would haue signified but one only person, he must haue said: I wyl make, and not, let vs make. But syth, that hee, speakyng of hym selfe, which is one onelye and sole God, doth vse ỹ plurall number, without doubt, he doth vnderstand that most holy and blessed Trinitie, which notwithstandyng, is but one onelye essence. The whiche thyng

There is but one onli essence of god, in three persons

Trinitie.

One only essence

thynge, the wordes that folow, do yet more playnelye expresse, wherin he saythe: After our ymage and lykenesse, and by and by, he addeth vntoo them: hym he did create after the image of God. For hee did not saye: after our images and likenesses, least any man should vnderstande or ymagine many gods, or manye essenses.

But in thys place wee wyll speake no farther, of the one only essence of god, nor of the blessed trinitie: syth ẏ we must here in this place expounde and declare an other thinge: that is to say, how, and by what reason, or after what fasshion, man is created after the ymage and similitude of god. Where wee muste searche oute and enquyrefyrste of all, touchynge what parte man

Touchynge what part mā is made after the lykenes of God

Of the ymage

man is made after the ymage of god, whether it be touchyng the body, or touchyng the soule For yf we were lyke vnto god, after the fashiō and proporcion of the body and outward shape, then it shoulde folow, that god hath limmes and body, euen as wee haue. Whereof, this alsoo myghte be gathered, that God beyng compound and made of sondry partes, myght be again resolued, parted, & dyuyded into the same. But all these thinges, and other lyke, are repugnaunt to that euer lasting, symple, and incommutable essence of God: besides, they are folysh absurde, erroneous, false & vngodly, yea, & most blasphemous For Jhon, that welbeloued disciple of Chriſte, doth testifye of god, after this maner. No man

dyd

did euer see God. What shame is it then, what temeritie & rashnes, to adscribe vnto hym, that forme and shape, whych no man did euer see? For this were the blyndnes of the shamefull Miletus, and of the folysh Anthzopomorphytes, whyche were so bolde to attribute vnto ỹ moste bountuous and most high god, mans shape and forme, and mẽbers like vnto these our mortal members. But verelye, ỹ sense and meanyng of the scriptures not well vnderstanded, semeth to haue deceyued thẽ. For they are wont to attribute vnto god humaine limmes, as eyen, nosethzilles, eares, mouthe, countenaunce, fete & other like, where by they go about, not to signifie & expresse any outward forme, similitude & shape, but to declare

Melitus ỹ Anthzopomorphytes.

the operations of the diuyne & godli vertue, which thē at lēgth may be of vs easely and plainly perceiued & vnderstanded, if we speake of them, after our wonte and cōmon fasshion. The vse of the eien, doth worke in vs sight when then the scripture wil sig nifye the infallyble science and knowledge of God, wherwith he seeth & knoweth al thinges. it is wont to attribute eyes vnto god. It doth also, for a lyke reason, attribute vnto hym eares, because ỹ he doth hear and vnderstand, by his own vertue (wherby he is present to al thinges) whatsoeuer we do aske, or blaspheme: what soeuer wee thinke and counsail wīn our selues, as though he knew it not. It is sayd, ỹ god hath a mouth, because ỹ he is wont to declare vnto

How the places of ỹ scriptures that seeme to adscribe humayne lymmes vnto god, oughte to bee vnderstanded.

vnto vs his will, by word. The coũtenaunce of god. doth signifie either ỹ presence or ỹ absence or ỹ grace of god. By ỹ handes his almightye power, by ỹ fete, his quicke spede, in persecuting ỹ euil & wicked, is signified: whiche to proue now by ỹ testimonies of ỹ scriptures, it were superflue & vnnecessary: for so we shuld be fain to digresse farther frõ our matter, thẽ it is cõuenient & mete. This custome & maner of ỹ scripture, I saye, beyng not wel pondered & weighed of Melitus, did geue him an occasiõ of error: wherby he was not afraid to attribute vnto god, humain forme and shape. But we may see, that Moses did mean farre otherwyse: whiche in the iiii. Chapiter, of Deuteronomi. speaketh after thys maner. Deute. iiii. Chapiter.

Wee haue heard the voyce of his wordes: but ye did see no similitude at all. No similitude, I say, did ye se in the day, in the whych the lorde did speake vnto you: least ye beyng deceiued, should make vnto hym any grauen ymage, or likenes of man or woman, anye likenes of beastes that are vpō the earth, or of birdes which flie vnder heauen, or of creppynge beastes, that moue vpō the earth, or of fysshes that dwell in the waters vnder the earth. The lord then, by this diligente enumeration and rekenynge, doth geue straight warning, ỹ they should neuer go about to make hys similitude or likenes, & that they shuld neuer honor and worshyp him in anye carued, grauen, or paynted ymage (for that can not be done,

with

without great Idolatrye) whi-
che thyng, Christe seemeth to de
clare in the. v. of Jhon, saiynge. Jhon. v. Chapiter
Wee haue not seene hys simply-
tude or shape. But whē we say
thys, we do not denye, but that We not denye.
our lord Christ, which is verye
god, did take vpō him, veri flesh
in all thinges like vnto our, syn
onelye beyng excepted: whiche
flesche, truely is the shape, not of
the deuine and godly, but of the
humain nature, whiche he hath
not from the beginnyng, but in
the fulnes of tymes, being born
of the most pure virgin, Mary,
did take it.

These thynges then, beyng
diligently considered, it is most
playn and manifest, that we are
touchynge the condition of the
soule, made and created after ỹ
ymage of god: but what maner

The ymage of God, is in the soule.

of thing this ymage is, it is vn-
certayne, saue onelye that it is
most sure, that ỹ soule in man, is
that substaunce, wherein the y-
mage of god is impzynted. Yet
notwythstandynge, I doo well
know ỹ Augustine and certayn
other of the auncient doctours,
do thinke and beleue, that in vs
the vnderstanding, wil, & memo
rye oz remembzaunce, whyche
though they do differ betwene
them, yet they do make but one
only soule, ỹ is, ỹ ymage of god,
which though he be thze in per-
sons, yet he is but one onely es-
sence, which thing I do willing
ly graunt vnto thē, so ỹ thei put
in god, no dissentiō of wil, which
is in vs, ỹ is to saye: being thus
deceiued w̄ their similitude, foz
in god we can fund no dyssentiō
no discozd, no disgremēt, as we
fele

fele to be in vs. For the affect of the flesh, which we do also call ỹ will, doth cõtrary & repugne to the wil of our mind. Ro vii. cha. Sith then, ỹ no man did euer se god, nor none liuing vpõ ỹ earth doth know of what forme, shape, & likenes he is, we are also necessarely ignorant, & do not knowe after what sorte & maner, ỹ substaunce & essence of our soule, is like vnto god: sith ỹ the condition, of ỹ soule is such, ỹ it can not verely know it selfe, after or according to his own essẽce & substance. Wherby we can destyne none other thing, but ỹ these, iii operatyons, workynges or powers of ỹ soule, ỹ is to say: ỹ wil ỹ vnderstanding, & the remembrance, are onely ỹ steppes, traces or trackes, signes & tokens of ỹ true and essencial image of

which we shall see thē at length when we shal se god face to face that is to saye, when we shall se God presentely before as he is, then shall we also behold our selues in him. The whiche thinge Paule. i. Cor. xiii. Chapiter. betoken saying: Nowe we do se in a glasse, as it were in a darke saying: but then we shall se face to face. Nowe I do knowe vnperfectly, but then I shal know as I haue bene knowen. Lykewyse Jhon. i. Epist. iij. chapiter. Jhō. i. Epi iij. Chapit. We do knowe saith hee, ꝯ when he doth appere, we shall be lyke vntoo hym, and shall se hym as he is, in the meane seasō we are not ignoraunte of that whyche Athanasius saith in his symbole for, as the reasonable soule and the bodye or flesche is one man, so God and man is one Christe

For lothe

Forsothe, thys is a certayne ſi-
mylytude or comparyſon, and
not an expreſſed ymage of the
thynge which we doo ſeke. For
here in this place we do ſpeake
of God, whych humayne fleſſhe
beynge not yet taken vpon him
neuertheles, did create man af-
ter hys owne ymage. Wherby
it is manyfeſt & cleare, that man
dothe beare the ymage of God
not in the body, but in the ſoule
ſith that it is euidente, that in ỹ
fyrſte creatyon of man, god had
not yet taken vpon him that hu
mayne nature and fleſſhe. But
we doo, wyth other thinges al-
ſoo, as wyth tokens more con-
ueniente and proper, then thoſe
three, whiche Auguſtine did ex-
pounde, fele and proue that the
ymage of GOD is in vs. And
yet notwythſtandyng, I do not

reproue the sayinge, sentence, & meanyng of Saincte Augustin in thys thinge: but we thynke ỹ besydes these, there be certaine other thynges in vs, in ỹ which we may muche more expressely feele the ymage of GOD, then in those thynges of hys, whych he hath brought for the chiefest and most principall partes. But whyche are they? These truely ỹ we haue w̄ ỹ eie of our mind a respecte vnto God, & do with a certayne reuerence, obserue & marke hys wordes. For these are the true proues, and moste sure tokens, whereby we maye gather, that man hath some affinitye wyth God: and agayne, ỹ there is some lykenes & ymage of god in vs, ỹ which thinge we wyll proue w̄ some similytude, & afterwardes with scriptures also. If thou shouldest compare man

The notes and tokens wherby we may fele that ỹ image of God is in vs.

man with plantes, as with trees, grasse, and herbes, thou shalt find nothing at al in the plantes that hath any respect either vnto man, or vnto his wordes. For, there is so great difference betwixte ỹ nature of plantes, I meane, trees, grasse, and herbes and the nature of man, that noo affinitye can be betwene them. But if ỹ doest consider & behold ỹ nature of brute beastes, by & by ỹ shalt find ỹ they haue some propertie or qualitie of manne, though it be but smal, because ỹ in ỹ respect & consideration of ỹ life & body, they haue much affinitie wt him, & approch nerer to ỹ nature of man. After a like maner thē, may we speake of man, whych not onely is partaker of reasō wt god, but also doth bend & direct his hert & mind to god and to hys wordes. For

For, by thys argument he doth declare, that he hath some affynitie, likenes, and familiare conuersation with god, wherof we can fynde none other cause: but that he is created and made after ỹ ymage of god. Paul doth allude to this sentence, and saying in the. xvij. chap. Act. When he saith: And we are his generation, and a little after: Sith thē that we are the generatyon of god, &c. and in the. lxxxi. Psalme ỹ holy ghost speaketh after this maner: I haue said, ye are gods & the sonnes of ỹ highest, all. Also he saythe in Esaias: Israel is mine inheritaunce. But we are Israel, whyche do serue god in spirit, being the chyldren of god by adoptyon, wherefore we are also called his heyres. Rom. viii chap. But it were to long, yf we woulde

Act. xvii Chapit.

Psalme. lxxxi.

Rom. viii. Chapit.

woulde rehearse here all suche testimonies, sith that ỳ pla mes and the bokes of the prophetes do minister an infinyte number of them. It wyll suffyce to note and marke by this, that if we be the heires of god, we be also of necessitie, his progenye, & genetion. How be it, I thynke good to reserue and kepe till an other tyme, the testimonies of the Apostles: wherebye they proue most strongely, that we are the childzen of god, by adoptiõ. By these then, whych now were aledged, I suppose, that any man may esely see, that we haue naturallye roted in vs, a certayne prone and bent affection of our mynd toward god, and that because, that we beyng made and created after the ymage of god are his progeny and generatiõ.

as the

as the holy goſt doth teſtifye in
.iiii. Pſalme, ſaiyng. The light
of thy countenaunce, is ſealed
vpon vs. And truely, it is wont
hereby to come to paſſe, that we
be holden and poſſeſſed wyth a
certain loue and deſyre of God:
and beynge rapte with a ſwete
affectiō toward hym, are kinde-
led, ſtyred, and moued, to geue
credite vnto his woꝛd, that we
heare with our eares. Foꝛ, wee
do ſee that al men, do with a cō-
mune vow, deſyre euerlaſtynge
felicitie, and are poſſeſſed wyth
the deſire of the life to come: the
which affectiō, if it were not (by
god) naturally grafted in man,
& borne wᵗ hym, we ſhoulde be,
no moꝛe moued & ſtirred there-
with, thē are the dombe beaſtes
and plantes. Foꝛ, wheras ſome
man wyll perchaunce here ob-

All men by a certayn naturall affection, do deſire and coueit euerlaſtynge lyfe, and endleſſe felicitie.

ieete

lect Sardanapalus, Nero, Helingabalus, and other Epicureical swine, rather thē men: whi-the seeme too haue bene moued wyth no desyre of the blessedful lyfe: but to haue bene drowned altogether in the puddel of the present volupte, beyng voide of all knowledge of the felicitie to come, I do not greatly passe vpon: For, we may pronounce and say boldly of thē, that although they did not beleue euerlasting blessedfulnes to remayne after this life: ỹ yet thei wer not void of ỹ feare & horroure of euerlasting punishment. For, it is so ordeined by nature, ỹ the mind of man, doth either forse and together couet life euerlasting or els feare ỹ endles grief & pain, & as all other thinges, hath a desyre to returne to his head fountain

and

and first auctour, ẏ which thing
Eccle.i. Chapit. the preacher Salomon. i. Chap
ter, doth seeme to meane, spea-
kyng after this maner. The spi
rite and wynd, compassynge all
thinges, goeth about and retur
neth into his circles. All the ri-
uers do enter into the sea, & the
sea doth not ouerflow. They do
retourne vntoo the place, from
whence they came forth, ẏ they
may flow againe. If then, some
The condiciõ, maners and end of ẏ vngodly.
be found, which haue no respect
to ẏ felicitie to come, it is moste
euident & plaine, that it is done
for none other cause, but thor-
row desperation: and that they
lyke brute beastes, are so buried
in carnall affections, and so ine-
briated and dronken, wyth the
inordinate luste and couetuous-
nes of translitorie thynges, that
they haue no feelyng at all, nei-
ther

ther of them selues, nor of anye better condition. Esaie. li. chap. For the beastlike or carnal man, doth not perceyue the thynges that are the spirites. i. Corin. ii. Chap. Whereof, Jude the Apostle, whō they call Lebbeus by Surname, did prophecie in his Epistle, saiyng, that there shuld be in the later tymes, scornefull persons, which should walke after theyr vngodly lustes and cōcupiscencis, and seperate theim selues from other carnal & fleshlye men, beyng voide of the spirite. It is then most manifest & cleare, by theyr fruites and doynges, that they are not wythout the feare of dampnation, although they be nothynge touched and moued with the feling and hope of euerlasting felicitie for they vse al kindes of crudeli

Esaye. li. Chapiter.

i. Corin. ii. Chapiter.

tye, they liue moſt ſhamefully in whoredome, in adulteries, in al kindes of vnclenlynes: they do rauyſhe, they doo ſpoyle, they ſteal, they robbe, they do deride laugh to ſcorne, and confounde all diuine and humayne lawes. Whych are moſte manifeſte tokens of vngodlines, of vtter deſperation, and of a mynd altogether geuen ouer to miſchief: for althoughe they haue alwayes theyr owne dampnatiō preſent in theyr conſciences, yet do thei (beynge like vntoo their father the deuil) enuye at al men, that they ſhoulde haue tranquilitie, peace, or anye hope of felicitye: they do not regarde the admonitions, yf at anye tyme thou doeſt exhorte them, they moſte ſlubbernely contempne and reiecte wythoute all ſhame, what ſoeuer

Vngodlye menne are moſte lyke vnto theyr father the Deuyll.

soeuer myghte call and reuoke them from errour, whatsoeuer myght reduce and bryng them agayn to a better life, and moze foztunate hope, so that the wise Salomon dyd not wythoute a cause, say. The vngodlye, when he is come to the botome of sinnes, doth cõtemne (wout doubt both god, and al that is created by him) but him doth shame, ignominy and oppzobziousnes follow. Wherby it happeneth vnto the, by the rightuous iudgement of god, that (because they wold not acknouledge god, noz desire to fede, nozish and cherish their hungrye soules wyth the swete hope in GOD they haue most wzetched & miserable mindes, whom they cary about alway quaking and trembling foz the feare and hozroure of the

Pro. xviii. Chapiter.

punyshmente too come, and be-
cause they woulde not begynne
here in this worlde, the felicitye
of lyfe euerlastyng, with a qui-
et and tranquille hope, they do
begyn to fele, yea, in thys lyfe,
the endles tormentes which at
length beynge taken and roted
out of this worlde, they shal suf
fer euerlastynglye, in the fyre of
hell: so that they, which wyl not
hope for the ioy to come, are by
this mean constrained to drede
and feare the dampnation, whi-
che hangeth ouer their heades
Wherfore, it is ynough for our
purpose, to haue proued, ỹ these
carnall and fleshly men, do feele
some knowledge of eternytye,
or euerlastyng beyng in theym,
yf not of felycitye, yet of euer-
lastynge and endlesse punysh-
mente.

The vn-
godli haue
here in
this lyfe, a
feling of e-
uerlastyng
damnatiō.

It is

It is euydente then by the thynges that we haue sayde afore, that a desire of euerlasting felicitie, is naturally grafted in mankinde, not after the nature of the flesche, whyche is all togethey corrupted wyth the allurementes of affections: but after or according to that moste perfecte nature, whiche is nothyng else but the ymage of god, whiche that moste highe maker of ỹ worlde, hath imprinted in our mindes. For we oughte not too beleue that the spirit or breathe of lyfe, which ỹ lord did breathe into ỹ face of Adam, was some weake, lyght, and infirme blaste as we do fele the breath of euery man to be, but sith that, without al controuersie, it did procede & come from God, whiche is euerlastinge, doubtles it did

The spirite or breathe of life breathed into man.

put & rote in man a felinge and
desire, not onely of thys bodely
but muche rather of the euerla-
sting life, so that he doth with al
study, endeuour him self to him,
desire him burningly couet him
of whō he knoweth ẏ he hath re
ceiued the breathe of lyfe. For, if
al the vertue & powers of ẏ hea
uēs, was w̄ ẏ breath of ẏ lordes
Psal. xxxii mouth stablished (as ẏ. xxxij. psal
doth testifie) howe muche more
shal we beleue, that a perpetual
desire of life is engendred in mā
by the inbreathing of ẏ eternall
and euerlasting god. But spea-
king of the breath, I do vnder-
Anthropo pathos, after the cō-mō phrase and speche of man. stand the diuine spirite whyche
Anthropopathos, that is to saye, af-
ter the cōmune phrase & speach
of men, is called breath. For, as
we do liue by the attract yō and
drawing of the wind or ayer, so
the

the ſpirit and breathe of god, is very life, in whom al thinges do liue, and from whom al thinges haue their life. For that whiche thee Latyns doo call, *ſpiraculum*, breath, the Grekes doo call it, *Pnoi*, whiche ſignifieth vnto thē the blaſt either of the ayer, or of ỹ wynd: But now let vs behold a loke vpō that, which foloweth in Gene: And man was made a liuing ſoule. By the whych wordes it is manyfeſtly declared & ſhewed, that man is created and made to euerlaſtyng life. For, yf manne, as other brute beaſtes ſhuld die, both in body and ſoule it hath beene a ſuperfluous and vaine thinge too adde. A liuing ſoule. And trewlye, when afore thee Scrypture dydde make mentyon, of thee creatyon of the brute beaſtes, it was notte

Man is made a lyuing ſoule

sayde: he made them a liuynge
soule, nor yet doth the scripture
declare, that god hath breathed
in them the breath of life, or that
he takyng dust of ỹ earthe, dyd
make of it ỹ brute beastes, why-
che thinges all are described to
be done in the creation of man,
but he vsing other wordes, dyd
say: Let the earth bringe furth
liuing creaturs after their kind
cattell, crepyng wormes, & bea-
stes of the earth, after theur spe
ces and kinde. Where first it is
to be noted, that god in the cre
ation of brute beastes, doth cō-
maunde ỹ earth to bringe furth
beastes of diuerse kindes: but in
the creatyon of man, god dothe
take duste of the earthe, and of
it, through his might & vertue,
doth shape and faschiō man: fur
thermore, he saith: Let ỹ earth

bringe

bryngе furthe lyuynge creatures after their kynde: wherby the Lord doth signifie, that the soule of brute beastes, is life, but onely after his kind and nature whiche is both frayle and mortall. Finallye, speakynge of beastes, he doth not say: Let them be a liuyng soule, which thynge speakynge of man, he doth euydentlye expresse, wythout anye diminutiõ or exceptyon. For, he doth not adde. After his kinde, least we shoulde paraduenture thynke, the kinde and nature of man to be frail, and altogether mortall, in bodye and soule, as ỹ nature and kinde of the brute beastes is: But hee dothe wyth a playne and bare or symple maner of speakynge, call hym a liuynge soule, that we myght vnderstande, and knowe, that man

The kynde & nature of brute beastes is bothe frayle & mortall.

is of the numbre of those creatures, which do essencially and really liue, without intermission & ceasinge, being immortall, as he whiche neuer dieth in the soule, though for a while his body sleepeth in hope of resurrection. But these thinges might seme lighte & of no weight, onles we should proue by the authoritie of the scryptures, that whiche we haue sayde and spoken of the ymage of god, of the desire in mã of euerlastinge felicitie, & of his prone and bent affection towardes God hys creatoure.

The new mã is the ymage of God.

Paul writynge to the Collos iii. chap. speaketh after this maner: do not ye lye one against another, sith that ye haue put of ỹ old man with his dedes, & haue put on the new, which is renued to the knowledge and image of him

him, whyche created and made hym. The olde man is he, whyche beyng corrupted, according to the nature and inclination of the old Adam, doth walke after hys owne lustes, beyng altogether ruled by his carnal affections, whiche corruptyon of lyfe, doth procede of the flesh, which beareth rule in hym. Contrariwise, Paul doth call in the same place, and describe the new man which being deliuered from the foule and abhominable lustes of the flesshe, doth daily more and more profyte in the knowledge of god, whereby it commeth to passe, that in hym the ymage of god, doth euery day shine furth more & more, & is hourely made purer & clerer. Or as ỹ Grekes do seme to say more expressedly he is a new mã, which knowing hym

The old man.

The new mã

him ſelf to be the ymage of god doth laboure more and more; ẏ he may come to the knowledge of hym, which both created him and alſo imprinted this ymage in him, by the which endeuoure this alſoo is wonte to come too paſſe, that man is euery day renewed & made a new creature. For the olde Adam is wont too obſcure and darken thys newe man, which the ſcripture dothe not call newe therefore, becauſe that either he is newly created or was not imprinted in man at the begynnynge: but becauſe ẏ as a newe worke, it waxethe purer and clearer euery foote, nor is ſubiecte to the hurtefull affectyons of the fleſſhe, but is ordained to the poſſeſſion of life euerlaſtynge, where no man waxeth old, no man is corrupted either

wyth

wyth any sickenes, or any vyce. Which meanyng saincte Paule iiij. chap. Ephes. doth expresse after this maner. Put ye of accordinge to the former conuersation, that olde man, which is corrupted throughe concupiscences of errour. but be ye renewed in the spirite of your minde, & put on the new man, which is created after god, in righteousnes and saincttie of truth. Wherefore, lyeng beyng set aside, let euery man speake the truth with his neyghbor: for, we are together the membres one of another. By the whiche place, wee may gather, that the same man whyche is created after the ymage of god, is called new therfore, because that he beyng geuen to innocencie & truth, is exercised in those thinges, whych

Ephes. iiij. chap

Why the ymage of God is called the new man.

can-

can neuer wax olde, for god him
selfe, is righteoulnes and truth
The new mā why the is the ymage of God, is assawted by ỹ old Adam. We haue, I thinke, already suf-
ficientlye declared, ỹ the image
of God, is in man, and that it is
created & impzinted in hym, to
this ende: ỹ man shuld apzoche
come nighe, & be ioyned to hys
creatour and chief patron oz ex
emplary. And verely, except the
imperye and dominion of that
olde man (which, not only doth
waxe olde, but also doth perysh,
rotte awaye, and is cozrupted)
were so great vpon vs: wherby
he goeth aboute to oppzesse vs
altogether, w̄ the allurements
of the fleshlye lustes: truely, we
should fele in vs, a greater zeale
and feruentnes of that inward
& new man: which. w̄out doubt
wold moze vehemently, & moze
ernestly, endeuoz himself to god
war

wardes, and be holdē or possessed wᵗ a much greater desire of godlines. But nowe, sith ẏ thys new & inward man, is holdē captiue & prisoner in this frail and corruptible flesh, as in som dark prisō, it can scarcely get him self into such libertie, that any cogitation or thought of his chief & former patron or exemplarie, do com into his mynd, which thing is done, most chiefly: thē, whē ẏ body is most weake, as Paul. ii. Cor. testifieth saiyng: When I am weake, thē am I strong: for sicknes & infirmitie tameth & abateth ẏ strēgth of ẏ body, whereby our mynd can ẏ easelier get him self into some meditation & musing of god our creator, and ẏ by ẏ vertue & inclination of ẏ first image, which neuertheles, being kepte & pressed downe wᵗ ẏ importable weight of ẏ body, can neuer

ii. Cor. xii. chap

neuer attaine nor come to that highest point of meditation. Wherfore, we may see in other places, how Paul doth reioyce & glorye, because that he feleth ỹ the extern and outward man is plucked downe, and corrupted: seyng, that by this meane, the inwarde man is renewed, & can be restored too hys former shape and forme. Now it is necessary, that the thynge whiche is renewed, be created before, which being corrupted is reduced and brought againe to hys olde state, that it may be correspondent to his originall & vpspring. Wherfore, by this place onely, we may depreheude and fynd that fyrst creation of gods ymage in vs. And the Apostle also, Roma. vii. Chap. speaketh after this maner. I do know ỹ no good

The place of Paule, Ro. vii. is expoũded.

no good thing, doth inhabite in me, ỳ is to say, in my flesshe. For, I haue a wylle to do good: but that I may do good, I find not for, I do not the good ỳ I wold but the euyll that I would not, that doo I. Nowe, if I do that, whiche I would not, it is not I that do it, but syme that remayneth in me. Now, then I fynde by the law, willyng to do good, that euyll is ioined vnto me: for the law of god, touching the inwarde man, deliteth me. But I do se an other law in my membres, rebellyng vnto the law of my mynd, and yeldynge or makyng me captiue to ỳ law of syn which is in my mẽbres. We do thinke that by these wordes of Paul, our sentence & meanyng is sufficiently proued: for he doth plainly confesse, that ỳ inwarde

man (that is to say, he ꝑ is created after, or to ꝑ ymage of god) doth delyte in ꝑ law of god, but that ꝑ externe or outward man doth repugne, in whoose members he doth affirme sinne, that is too saye, the affecte of synne, to dwell and inhabite.

For we do thinke, ꝑ Paule wyll haue sinne in this place, to be taken, for ꝑ original disease and inclination of the flesshe, to synne. And yet neuertheless, the Sophistes shall neuer defende and proue their error by these wordes of ꝑ apostle, which do think ꝑ it maye be gathered hereby ꝑ man is able to do any thinge of his own strength. For, I beseech ꝑ, tel me, what hast thou of thine owne nature? Is that thine ymage, whyche worketh in the, ꝑ good thing? Ergo, it is not ꝑ ymage

Wee are not able of our selues too doo a good thing.

mage of God, but thyne owne. But sith ẏ it is of God (whyche thing we must necessarely confesse) why doest ẏ call it thyne? But what nedeth manye wordes? We are nothing, we can do nothing of our selfes. Wherfore ẏ apostle being constrained & cõpelled by thys troublesome perplexity of ẏ flesh, doth exclamate and crye oute: O wretched and miserable man, that I am, who shall delyuer mee, oute of thys bodye, subiecte too deathe? callynge the captyuytye of the inwarde man, deathe. Yet notwythstandynge, by and by doth he comforte hym selfe, beynge desolate & astonyed, with these wordes. I do geue thankes vnto god, throughe Jesus Christ our lorde, ẏ is to say: I do geue thanks vnto my god, which thro

Jesus Chryst, deliuered me frō the euils of death and synne, lest they myght euer be dampnation vnto me. Wherefore, he addeth incontinently. Therefore, in my mynde, I do serue vnto ỹ law of God: but in my flesshe, I serue to the lawe of synne. And truly, this ought not negligently to be passed ouer, that Paule doth call hym selfe here the seruaunt of god, and the seruaunt of synne. How, and by what reason, can these thynges agree? What affinitie hath light wyth darkenesse? Whome we do answere after thys maner. Syth that we are alwayes synners, nor neuer can liue void of synne in thys worlde (1. Jo. 1. Chapi.) and synne dothe alwayes inhabite and dwel in vs, howsoeuer Chryste oure Lorde dyd tame

How a mā is both ỹ seruaunt of God, & of synne. Marke thys well.

1. Jo. 1 cha.

and

and ouercome it (Hebre.ix.and Roma.vi.Chap.) Yet notwithstandynge, in the meane season, we are debters, & we be bonde to lyue accordyng to the will of God, which we can neuer fulfil: we are compelled alwaies, with perpetual sighinges, to crie out wyth Paule: O wretched man that I am, who shall deliuer me frō this body, subiect to deathe: But incontynently beyng erected and lyfted vp by fayth in Christe, wyll aunsweare to our mournefull soule: The grace of god through Iesus Christ. For although the externe and outwarde manne is alwayes subiecte too the lawe, that is to say too the dysease of synne, yet we muste beware and take heede dylygentelye, that it doth not expresse and subdue the inward

Hebre.ix. Chapiter. Roma.vi. Chapiter.

man, which thynge will come to passe, if we, folowyng ỹ cõcupiscence of ỹ flesh, do fulfil ỹ desires and lustes therof. It shall be sufficient to haue spoken these thinges by the waye, for thys oure purpose and matter, do the not suffer vs, too entreate of these thinges, accordinge to the worthynesse thereof.

The inward man doth only delyght in Goddes worde.

Sith that it hath beene shewed by manifest and strong argumentes, that ỹ inwarde man doth delite in the lawe of God, whyche inwarde man, is the ymage of GOD, created therefore, that he maye be ioyned to God, of good consequence it followeth, that too hym nothynge canne be more pleasaunte, more swete, nothynge more delectable, then the worde of God.

For, the bedde is so narrow, that

that the adulterer can haue no place, Esay. xxviii. and the cloke is so shorte, that it can not couer bothe together. God is ỹ faithfull and trustye husbande of the soule. He is gelouse, and therefore he can not suffer a felow louer wyth hym, nor can abyde, ỹ the soule should mancipate and geue the loue due vntoo hym, too any other, alsoo he wylleth that consolatyon and comforte bee soughte none other where but in hym. And trewlye thys symylitude agreeth very well too thys oure matter and purpose. The husbande can not abyde that hys wyfe should loue anye other man, wyth the same loue that is due vntoo hym alone, nor wyll suffer her too put her hope and confydence in anye other.

Esai. xxviii Chapiter.

God is ỹ onlye husband of ỹ soule.

Likewise the lord, whom Esay doth call a strong gelouse God, can abide none of those thinges To the confirmyng wherof, we haue no nede of many testymonyes desumpted and taken out of the olde testament. For oure Lorde, Christ him selfe, doth cõprehend the whole summe of all these thinges, Mathewe. xxii. & Mark. xij. Chapiter. Where he speaketh after thys maner.

Mat. xxii. Chapiter. Mark. xii. Chapiter.

Thou shalt loue ꝑ lord thy god, with all thine heart, with al thy soule, with al thy minde, & with al thy strength. Sith then, that we must loue god, with so great loue, truely it is impossible that any thing can delyte, exhilarate & reioice or comforte vs, beside his word. For he is our creator and moste mercyful father. And it is soo ordained emonge men, that

that a frugall and thrifty sonne doth conceyue and take of noo mannes worde, neyther cõforte nor feare, as he doth of hys fathers word, whõ he loueth highly or aboue all thinges. Wherefore Christ did answear vnto ỹ deuil, tempting him, saing: Mã doth not onely lyue wyth bread but with euery word that proceedeth from gods mouthe. For ỹ efficacie of it is so great, in it is soo greate a vertue and power of vyuifyinge and quickeninge, that as the bodyes of men are nourisshed wyth ỹ outwarde & material bread, so it doth much more excellently & nobely feede nourysshe and sustain their mindes and soules. For he ỹ kepeth the worde of God, shal neuer se death, Jhõ. viii. chap. But nowe sith that thys is the onely scope Jo. viii. Chapit.

that is to say, the chief and prin
cipall intent of all our saynges
that wee maye proue by the y=
mage of God, imprynted natu=
rally in man, and after the whi=
che man is made, that nothyng
can so much reioyce, quyet and
comfort the soule of man, as the
worde of his creatour and
former or cheyfe pa=
tron: nowe, I wyl
go aboute too
shew, how
sure &
in=
fallyble the same
worde is.

(.'.)

Of the surenes and truth of Gods worde.

The.ii. Chapiter.

THe surenes & truthe of gods worde, is so great, also ỹ vertue & power of it, is so excellente, ỹ whatsoeuer he biddeth, wylleth & cõmaundeth: it doth by and by come to passe, at hys becke & cõmaundement, he hath not so sone spoken it, as it is fulfylled and done.

He hath spoken, and they were done: hee dyd commaunde and they were created. For, in it, is soo greate, and soo effectuall a vertue to viuyfye and quicken, that the thynges, whiche by nature do wante the vse of reason are wonte to be obedyente. vntoo it, yea (that I speake more playnely

playnely and truely) all creatures, as wel reasonable, as vnreasonable, are by the power of it created, shaped, and made, & being made, are ruled, guided and gouerned by it. We canne not wante here the testimonyes of ỹ scriptures, to proue this oure saiynge. For it is written in the fyrst boke of Moses, after thys maner: God did saye: Let light be made, and light was made. Beholde howe greate the vertue of the worde is, which doth not onely commaunde, rule and gouerne all thynges, but alsoo dothe̅ treate & make of nothyng that which was not afore in the worlde. But there be manye other examples and testymonyes of thys thynge, in that place whyche we haue aledged, whyche, for brefenes sake, we wyll omitte

Testymonyes out of ỹ olde Testament of ỹ certytude & trew power of goddes worde.

ompytte, and lette passe. For the worde of god, doth commaunde the earth to bringe forth grene grasse, and the waters to bring forth fisshes, of sondry, & diuers kyndes, whiche the Elementes do so obey, that now a daies we see the same to be done. For, soo the vertue and power of it, worketh styll euerlastyngly. Also, in the. iii. Chap. of Gene. the lord saith vnto Eua: I wyl encrease and multiply thy trauailes and laboures. In payne thou shalte bryng forth thy children. Thou shalte be vnder the power and gouernaunce of thyne husband and he shall beare dompnion & rule ouer thee. These thynges beyng ones said to the woman are wont so to cleaue and sticke vnto her, so presentlye too associate and accompanye hyr, that

Gen. iii. Chapi.

as

as longe as she beareth aboute this mortall body, they shall neuer go from hir, nor forsake hir. Likewise, the lorde saide vntoo the man. The earth shall be cursed in thy worke. Thou shalte eate and lyue of it, in laboure, al ỹ daies of thy life. It shall bring forth vnto thee, thornes, brambles and thystles. Thou shalte eate thy bread, in the sweate of thy face, vntyll thou doeste retourne intoo the earthe, from whence thou waste taken. By ỹ whyche sentence, the Lord did so inioyne vntoo man, the paynes and molestyes of death and of laboure, that at thys present houre, we see none of theym to be done otherwise.

Agayne, when the worlde beyng corrupted with malice and wickednes, did renne headlong into

into all kynde of vyce and mys-
chyef: the Lorde did appoynte
a certayne terme of lyfe, that is
to saye: an Hundred and twen-
tye yeares, whiche no man can
passe now a dayes. Hee had also
forbydden our fyrste parentes,
with a playne and manifest com
maundement, that they should
not eate of the fruict of the tree
of knowledge, saiyng: In what
daye soeuer ye shall eate of the
fruicte of that tree, ye shal dye ye
death. And who doth not see, ye
thys sentence geuen of god, did
take effecte: Likewise, GOD
had cõmaunded the righteouse
Noe, ye he should make & builde
vp an Arke to saue hymself and
his: for, he saide that he woulde
send raine. xl. dayes &. xl. nygh-
tes, & destroy al thinges: which
things, he did so put to executiõ,
that

that the wryters of the Gentiles do make mentiō of ỹ fludde, although they do call Deucalion, whom Moses doth cal Noe He did incontinetly, perfourme and fulfyll in very dede, ỹ same, that he had reuelated and opened vnto Abraham, by his Angels, of the subuersyon of Sodome and Gomorra. The wyfe of Loth lokynge behynde her, was turned into a pilour of salt for the Lorde had forbydden ỹ they shoulde not loke behynde them. So we read, that it was sayd vnto Abraham: As surelye as I lyue, I wyll returne vnto the: and beholde, thy wyfe Sara, shall haue a Sonne. And although this did seme vnto Sara, whiche was .lxxx. yeres olde and more, an incredible thynge, yet it didde come too passe, as it was

was spoken. For, thee beyng an olde woman, past child bearing, according to the promise of god did conceiue a sonne: so that the lawes of nature, are compelled to geue place vnto the word of god. But the bokes of the olde testament, are full of suche testimonies, touchyng the worde of God: for, they ỳ I haue rehersed hetherto, were taken out of the fyrst part of the fyrste boke.

And yf I would repete, numbre and rehearse here, the multitude of myracles & benefytes which god hath both promised, and done or performed to Moses and hys people of Israel, & thereunto annexe theym, whiche he hath wrought by Josua, Gedeon, Jephthah, Samuel, Saul, Dauid, Salomon, and other innumerable: rather the

tyme shoulde fayle me, then the multytude of myracles. Let then euerye man, eyther reade them by hym self, or heare them in the publike sermons, and soo ponder and weyghe them diligentelye, beyng hearde. Wherfore, we omyttynge theym, wyl come to the bokes of the newe testamente, that wee maye also bryngе oute of theym, sure infallyble and sounde testimonies of the certytude and vertue of Gods worde.

The testymonies of the newe testament, touchynge ỹ certitude and power of goddes worde. Luke. i. Chapiter.

That Godlye and diuyne message, declared by the Aungell, dyd seme vntoo Zacharie bothe incredyble, and alsoo impossible, and that because Elizabeth had beene alwayes baren, and also because that they were bothe very olde and aged. But because that he dyd not credite

the worde

the worde of god: he beyng de-
priued of his speache, was punt
shed, and yet his incredelitie did
not make voyde, the worde of
god, the power, vertue, and ef-
ficacie, wherof is suche, that the
thyng, whych ỹ lorde hath once
spoken, must be fulfilled: so ỹ E-
lizabeth being an exceading old
woman, did bringe forth ỹ most
faithfull minister of God, ỹ fore
renner of Chryste, Jhon Bap-
tiste. The virgin Mary is trou
bled and amased at the voice of
the Aungell, whyche broughte
tydynges vnto her, that chriſte
Jesus shoulde bee borne of her,
because that she had neuer kno-
wen manne: yet, neuertheleſſe,
the worde of GOD is soo liue-
lye, soo sure and infallyble,
that hee beynge incarnated,
that is too saye, takynge flesshe

in her wombe, did by processe of tyme, take increase in her, and at lengthe, was borne of a moste pure and vndefiled Virgin, Wout any losse or decay of her virginitie, too the saluation of all the worlde. So that it is an easier thinge to breake the course of nature, then to let that thing whiche God hath spoken to bee done. The Aungell (vnderstandynge Chryste) sayde that hee should be great. And who was euer greater in the world, then Christe was? We do read, that Alexander the kynge of Macedonia, and Julius Cesar, were the greateste in the worlde: of whom, Alexander did conquire the halfe of the worlde, the other coulde neuer attayne too that empyre, honour, and dygnytye. But vnto Chriſte, verye manye

manye dyd come from the Eaſt and the Weſte, which beleuyng in hym, dyd ſubmytte them ſelues vnto hym.

But what do I ſpeake of the Eaſte, and the Weſte? All the whole worlde, I ſay, doth come together vnto Chriſte, doth beleue in hym, acknowlegeth him to be the ſonne of god: doth glorie in hym, of whoſe reigne and kingdome, there ſhal be no end. For, whoſe kyngdome and empyre, is able to bee compared vnto the kingdome of Chriſte, either in faith, or in excellencie of antiquitie or worthynelle? Whiche thoughe it be brought too the numbre of verye fewe, yet, it can neuer be abolyſſhed.

The empyre and kingdō of Chriſte, doth paſſe all empyres, for it can neuer be abolyſſhed.

Wherefore, wee doo ſee, that olde promyſe made vnto Marye, and that olde Prophecye,

to be fulfylled in our tyme. For Christe beyng come to mann es age, dyd teache wyth suche auc-thoritye, and wroughte myra-cles, wyth suche power and ver tue, that all thynges dyd obeye by and by, hys becke and com-maundemente. He did saye vn-too the leprouse, (whyche had sayde: yf thou wylte, thou canst make me cleane). I wil, be thou cleane: and by and by, at his sai-ynge, the leaprosye dyd vanysh away. Mathewe. viii. Chapiter

Math. viii Chapter.

Lykewyse, he aunswearyng to the Centurion, dyd say, as thou haste beleued, soo be it done vn-too the. And incontynently his seruaunte was healed.

Where it is too be noted, that the healthe of the bodye, was allygated too the faythe of the Centu-

Centuryon, ỹ we being taught by thys example, should learne too be sure and certayne of the promyses of God, and to truste in hys worde, without any controuersye. He dyd saye vntoo the greate man or Lorde: Thy sonne doth lyue, and the thyng whyche folowed, dyd proue it, too be trewe. Jhon. iiii. Chapyter. For thoughe he was absent from hys sonne, when he spake these wordes, yet the same dyd not let the truthe of hys worde that wee shoulde vnderstande, that the worde of God, though it be spoken farre from vs, yet it is able too do all thynges. Jhon. iiii. Chapiter.

He dyd saye vntoo hym that was blynde, deafe and dombe, Ephata, that is to saye, be thou opened, and by and by all the

strynges and lettes of ẏ senses were losed, & taken away. Mar vii. chapiter. He sayde vnto the blind, receiue thy sight, thy faith hath saued the, and streight waies the sighte being receiued, he doth se the light of the Sunne. When he did call Mathewe, he dyd but saye: folowe me, and he incōtinently leauing hys receat or receiuing of customes, dyd folowe him. Mathewe. ix. Chapiter. The man sicke of the paulsey, doth heare: Sonne, thy sinnes are forgeuen thee, but that they, whiche dyd behold, might be certifyed by some outwarde and vysyble signe and token, of the inwarde clensynge: by and by it is added. Ryse, take vp thy bed, and goo into thyne house. And beholde, he rysynge, dydde perfourme all these thynges in

Mar. vii. Chapiter.

Matt. ix. Chapiter.

dede

dede. He seynge the poore woman, that was all growen together wt̄ sycknesse, dyd say. Woman, thou arte delyuered from thy sickenes, and that he should declare by some token, argumente and sygne, hys familyarytye and grace, dyd laye hys hande vpon hir, and strayghte wayes, shee rysynge, dyd stande vp. Luke y. xiii. Chapiter. Likewise, whē he had with his word blessed the fewe loues and fysshes, they were soo encreased and multyplyed, that they dyd suffyce too fede many thousandes, soo that thee fragmentes thereof, beyng gathered, dydde passe and excede ye former numbre and substaunce bothe of the breade, and of the fysshes. Luc. xiii. Chapit.

He doth rebuke the deuyll, and beholde, he beynge constrayned

too leaue hym, whome he had
possessed whole, wente his way
Mathe. xvii. cha. Mathew. xvii. Chapyter. Hee
dothe bydde his Disciples too
caste the nette on the ryght side
of the shyppe, promysynge that
they shoulde take many fysshes
and they beynge obedyente to
hys worde, dyd so, and therfore
they dyd take a greate multy-
tude of fysshes, that is too saye,
an hundred thre and fyftie, Jhō
Jhō. xxi chapit. xxi. Chapiter. He calleth Peter
that he shoulde come too hym,
walkynge vpon the Sea, and
incontynentlye the sea, forget-
tyng hys owne nature, dyd suf-
fer it selfe to be troden wmens
Math. xiiii. cha. feete: Mathewe. xiiii. Chapiter
He doth shewe vntoo Ananias,
through hys word, sent downe
from heauen, that Paule shuld
be an elected vessell vntoo him,

to

too beare hys name before kinges and Princes of the earthe and the hystoryes doo testyfye, that Paule was suche one. Actes.ix. Chappter. Actes.ix Chapt.

When Paule was goyng to Roome and in a tempestuous storme of the sea, was wyth all the other, in parell to be drowned, GOD dyd geue vnto him all the soules, and none of them dyd perysshe. Actes. xxvi. Chappter. Act.xxvi Chapit.

But lette these testymonyes taken and desumpted oute of the Gospell, suffyce vs, whereby, I thynke, wee haue suffycyentelye proued, that the effycatye, power and vertue of goddes worde, is suche, that all creatures be alwaies compelled to obey his bidding and commaun

demente.

demente. Nor we canne neuer gaynsaye the worde of God, wt out punysshement, which thing we maye se in certayne vngodlye personnes, whych in tymes paste, durst do the same, in Ezechiel. For, they dyd saye: The dayes shall be prolonged, and al visions shal perysshe. For, ẏ god dothe differre some tymes hys iudgemẽtes, it ought not to be adscribed eyther too hys impotencye, or negligence, but to his wysedome, whyche hath a respecte too the oportunytye of tymes, not for hys owne sake, but for oure saluatyons, sake.

Ezechiel. xii. Chapit. Whye GOD dothe some tymes differre the thynges that hee hath promysed & spoken.

For, wyth, or in god, the diuturnytie and longenes of tyme hath noo place, sythe that, he is in noo wyse subiecte too tyme. For, that whyche semeth vnto vs diuturne and longe, is alwai

es

es presente vnto him: yea, with hym, there is nothynge eyther paste, or to come, but too hys eies, all thynges are bare & opened. Hee learned nothynge by tyme, nor yet forgetteth anye thynge by diuturnitie or longnesse of it, but hee dothe, at the twynkelynge of an eye, see and beholde all maner of thynges, which, through his euerlasting knowledge, are alwayes presente vnto hym. But wee, that be subiecte to the space of times are wont to obserue and marke the shortenesse and longenesse of them, and other measures of tymes. Wherefore, although at some times, a thynge semeth vntoo vs, to bee prolonged: yet neuertheleſſe, the same is alwayes present vnto god. Wher by it is wonte to come to passe,

that

that god semeth too be aslepe, & after thyne owne iudgemente, doth not punysh the wicked factes of men, accordynge to theyr deseruings, whiles ỹ he semeth to suffre to long, the inordinate desire & lust to synne, and to punysshe to late: but, O man, thou art farre deceiued, for, ỹ vngodly shall neuer escape his hande: for all the whole world is open to hys eyes. Psalme. C. xxviii. Wherfore, they erre greatlye, whiche do thinke ỹ he doth not execute & performe, eyther hys threatenynges, or promyses of helpe and aide, according to his word. For his worde is effectuous, and can not be made voide or letted: for, if it could be letted by any impediment god should not be almyghtye, which could not execute or fulfyll ỹ sentence of

Psal. C. xxviii. Chapit.

of hys worde, and some other shoulde be stronger and hygher thē God, which by ỳ strength of hys owne power, coulde let the course and effecte of Gods worde. It is euydent then that the thynge whyche God dothe speake, doth alwayes come too passe. But that manye thynges are dyfferred for a tyme, nor be fulfylled, when thou wouldeste haue theym, it oughte not too bee ascrybed too anye impotencye or weakenesse, but too hys blessed wyll, whyche is free.

For, yf hee were compelled too doo all thynges, accordynge too thy wyll and iudgemente, thou shouldeste bee more myghtye then hee, as hee whyche shoulde altogether depende vpon thy byddynge and commaundemente.

But

But what could be more folishly and vnwiselye spoken, what nedeth many wordes: ỹ worde of God, shall neuer be voyde, it shall neuer returne without effecte. Wherefore, he answereth to those vngodly answerers or murmurers, in Ezechiel, after this maner: I am the lord, what soeuer I haue spoken, shall be done. My word shall not be prolonged noo more. The worde ỹ I haue spoken, shall be fulfylled Al ỹ doctrine of ỹ gospel, which I may well & deseruinglye call the touche stone of gods verytie in all his promyses, doth testifye the same: sith that we doo reade all thinges to be so surelie and vndoubtedly exhibited, done, and fulfilled, which ỹ lord dyd promise in times paste. For he which was promised too the

The gospell is ỹ touchestone of the dyuine truthe.

fathers

fathers, and too all mankynde, is exhybyted and perfourmed vntoo vs, in whome all our hopes are confyrmed: as Symeon doth testifye. ii. Chapi. of Luke. Luke. ii. Chapiter.

For, what can he denie vnto vs whyche hath geuen hys onelye begotten sonne for vs: or howe shoulde not he gyue vs all thinges in hym? Romai. viii. Chapiter. We neede not too bryngе or speake anye more, of the power, and sureness of Godes worde, nowe, we will reason of the playnesse of it. Romai. viii. Chapiter.

Of the playnenes and facilitie of gods worde.

The.iii. Chapiter.

BEfore that wee do begyn to dyſpute & reaſō of the plainenes and facilitie of goddes worde, we muſt somewhat preuent ỹ enemies of it, ỹ we may cōfute their wordes, wherw̄ they go about to obſcure & darken ỹ plainenes of the veritie & truthe. For, this wepō being wreſted out of their hands, we ſhal ỹ more eaſely afterwards, diſpatche ỹ reſedue.

An obiection, made by the aduerſaryes, of ỹ lightſomnes of gods word

These men, are wont to contrarye vs after this maner. I pray ỹ, wyth what boldnes, dareſt ỹ cōmend the plainenes and facilitie of gods word: then ỹ whiche nothynge is more darke, nothyng more intricate or harde:

If ỹ lord would haue his word to be vnderstanded, why did he wrappe and couer all thynges, with moste thicke tropes, figures, and darke saiynges: which wordes, we do now, euẽ from ỹ begynning, answer, not because that it seemeth vnto vs, worthy or necessarye to be done, or ỹ we do iudge, such lyght, vaine, and most shameful calũnyes or sclanders, rather thẽ questions worthy of any answer, or that ỹ cou saules of god, haue any nede too be defended by oure reasons, & defence, or ỹ mans reason is able to penetrate & pearce to all the reasons and causes of ỹ workes & iudgementes of god: but that we may stoppe thy shameles mouth, wt the auctoritie of ỹ scriptures, and that thou mayst learne to blaspeme no more.

Why god dothe vse so oft̄ tropes, figures, & parables.

That the hyghest God, dyd in tymes past, set fourth certain pointes of hys doctryne, vnder fygures and darke saiynges, & nowe, moste specially by Christ, vnder parables & symilitudes: it is most chyefly done for thys cause and intent: because ẏ lord would cōmend vnto vs, w̄ some pleasantnes of speaking, and allurementes of wordes, ẏ misteries of hys wil, to thend, ẏ men beyng possessed, holdē and rauisshed, with the greadines of hys word, & kindled with a firie hertes desire, shuld w̄ a greater admiratiō, wonder and maruail at his secrete and hiddē misteries For, we do se, ẏ it is so ordained by nature, that ẏ thinges which are set fourth, beynge sauoured with ẏ pleasauntnes of similitudes, and swete sharpenes of prouerbes,

uerbes, and darke saiynges, do swetely & with a certain delectatiō and plesure, allure & draw the minde of man. Also, the thinges, that are hidden & couered, be more greadely sought oute. For, it deliteth mē to penetrate and pearce, with importune dyligence, into ỹ knowledge of thē For, so we do reade, ỹ it is written in the .xxxix. chap. of Eccles. The wise man shall searche out the secretes of Prouerbes, and shall be occupied in ỹ darke sentences of parables. And truely, those thynges, whyche haue bene gotten out, by great study diligent and industrious inquisityon, by theym , whome the darke sense of ỹ prouerbes, hath stirred & moued, the more that they haue trauayled in the seekynge theym oute, the more in

Ecclesiast. xxxix. chap.

estimation are they wonte too be with vs. Goddes wisedome forseynge the same, dydde adde certayne spurres to oure slouthfulnes, when it dothe insynuate or manifest it selfe vnto vs, vnder certayne darke couertinges of wordes. Which thing may be proued by the testymony of the lxxviii. Psalme, where the lord speaketh after this maner: My mouthe shall speake wisedome, and the meditation of my heart knowledge, I will inclyne mine eare to parables, and set fourth my meanynge in Psalmes.

Psalme. lxxviii.

Soo, I saye, the Lorde doth set fourthe the wyll of hys mysteryes, beynge sauoured wyth toysull and pleasaunte parables and figuratiue maners of speaking, ẏ they which are slouthful and do w̃ a certain lothsomnes

despyse

despyse godlye thynges, beyng styrred wyth ỹ pleasauntnes of them, should both be made more attentiues, and also write more depelye in theyr heartes, the truthe, knowen wyth study and laboure, and remembre it more surely, and that the sense of gods des worde, beynge entreated vpon, handeled, and sought out by vs, wyth greate studye, and dayly laboure, might remaine a long season, stickyng in vs, & so caste deper rootes in our hearts. But for a better and more manyfest vnderstandyng of the thinge, we will bringe certayne examples. What oratour could depycte, and as yf it were sette fourthe in a table, wyth more euidence, brightnes, and decking the sundrye, vnlike, and diuerse fruictes of goddes worde, then

Mat. xiii. Chapiter.

Chryste dyd in the. xiii. of Mathewe, where he doth set furth the parable of the sower: And although it was euident, manyfest, and playne, yet notwithstandynge, the disciples beyng styred and moued, with a certaine prickynge and spurre of ỹ parable, are not afrayd to aske their master, that they myght fynde out the thynge, whyche he had set furth vnder the darke couering of wordes. But the vngodly at the fygure of the same beynge altogether amased and astonyed, doo flye from Chryste, not because, that the darkenes of the parable, dyd let them, but because that theyr mind, beyng blynded, dyd frowardelye and stubbernely contemne all institutyon, teachyng, and doctrine nor coulde by anye meanes be styr-

The vngodly are blinded wt their own malyce.

styred too the godlye medytacyon and hearynge of goddes worde: as we reade that it was prophecyed before of Esayas ỹ Prophete, after thys maner: Goo thy waye, and saye vntoo thys people: heare ye, hearyng and doo not vnderstande: se ye a vysyon, and doo not knowe: Blynde thou the hearte of this people, and aggrauate theyr eares, and shutte vp theyr eies, leaste paraduenture they se w theyr eyes, and heare wythe theyr eares, and vnderstande with theyr heartes, and be conuerted, and so I do heale them And I sayd, (ỹ is to say, I Esaias) how long lord: And he said: Tyll the cyties be desolate, and lefte withoute any inhabitoure and the houses wythoute anye man to dwel in them, & the land

be relinquished, and left desert for the Lorde shall remoue and take awaye the men farre from the lande. Whyche place of the Prophete, Christ doth also cite and alledge in Mathewe, declarynge thee enormytie of the synne, and shamefull boldenes, whereby they dydde contemne and reiect GOD and his word too haue bene the cause of the blyndnes of theyr heartes, and that God beyng offended with the same, dydde soo worke and brynge too passe, that the thing that was preached to the salua tyon of all menne, and whyche shoulde deseruyngely or with a good cause, haue styrred & moued al personnes too a more diligente inquysytyon of ỹ truth, was hurtefull and pestyferous vntoo them, whereas the same

What ỹ cause of ỹ blindenes of ỹ vngodlye is.

selfe

selfe thyng, is vnto the faithfull a godly, most wholsome & profitable. For, the Lord doth in the same place expounde hys owne meaninge and sentence, saying: Too all them that haue, it shall be geuen: but from hym ꝑ hath nothynge, also thee same, that hee hath, shall bee taken awaye from hym.

Marke ꝑ exposi tyon of these wordes

Thys is the meanyng, sence, and vnderstanding of Christes wordes: Whosoeuer is holden wyth a feruente and burnynge desyre of the heauenly doctrine, and goddes worde, doth couet and desire the same only, he shal feele and perceyue, that euerye day, & euery hour it is, and shall be more and more reuelated vnto hym, or that I should speake more playnelye: Whosoeuer, commynge to the worde of god,

and

and readynge of the holy scrip-
ture, doth not ingerate & bring
hys owne sense, witte or reason
(ẏ in the meane season, I should
Hillarius. vse ẏ wordes of S. Hillarius)
but bryngeth a mynde & heart,
gready of the heauenly and dy-
uyne doctryne, he hath already
somewhat. For, he despairynge
of hys owne wytte and reason,
wholly, doth altogether submit
knoweth nothinge. and humble hym selfe, & confes-
seth that he knoweth nothinge
but hanging wholly vpon God,
Inspiration doth geue a diligent eare, to his
inspiratyon. Who woulde saye
that suche a man hath nothinge?
Yea, but rather, whosoeuer cō-
meth, beyng endued with suche
a mynde, hath alreadye muche,
Who is hẏ hath nothyng and shall receyue more. But he
is sayde to haue nothyng, whi-
che doth ingerate and bryng in

the

the scriptures, his owne carnall and fleshly sense, and beyng corrupted with the corrupt iudgement of humaine reason, dothe go aboute to wreste the scriptures, with a certaine violent exposition, to the sense of his owne affections, and opinion aforeconceyued. Doest thou thinke that thys man hath any thyng. No. for suche a man shall be spoyled of the sense and vnderstanding which he thinketh that he hath gotten. His owne malice shal so excecate and blynde hym, that he can not perceiue the thyngs that are of the spiryte of God. .ii. Chapiter of wysedome. But, I pray you, how many do now fear and drede this wrath and indygnation of GOD: for wee doo see euen nowe, suche wyckednesse, al thinges are con

spoyled

Sapi. ii: Chapit.

foun-

A punishmēt vpon theim, ẏ do contempne goddes worde.

founded wyth couetuousenesse and inordynate luste, wyth lecherye and abhominatyon, noo studye of trewe iustyce, is seene anye wheare: but onelye, a colourynge and hipocrysye, wherbye wee al hunte and hawke after the prayse of the worlde.

And as soone as, the Euangelycall doctryne, whyche is the worde of God, doth touche, rebuke, correcte and chastyce this vngodlynesse, and wycked conuersatyon of lyuynge, wee doo moste dyspytefullye shutte vp our eares at the holsome preachynge of it: contempninge and reiectyng the same, whych was sente from heauen for oure saluatyon, and that wee doo styll tyll a condygne punishment for our synnes and misdedes, shall ensue & folow. For, if thou doest

consider

consyder the.xxxvi. Chapite. of the.ii. of Paralipom. thou shalt fynde a very lyke state of ỹ children of Israel. For, when they beyng a long season monyshed & warned by god, in vayn, wold not repent: at lengthe, the lord being offended, dyd vtterly destroy ỹ citie, and suffereth them being brought to captiuitie, miserablye to be led awaye into a straunge countrey, of their mortall enemies: for, so we reade, ỹ it is wrytten in that place. The lorde God of their fathers, dyd send vnto them, by the handes, of his messengers, risyng in the night, & warning thẽ daily, or euery daie, because that he wold spare the people, and hys owne dwellynge place.

ii. Para. xxxvi.

Marke thys, & fear the extreme plagues of God

But they dydde laughe too scorne, the messengers of God,

and

and despysed hys wordes, and did illude, deryde, & mocke hys Prophetes, tyll that the fury of the lord did ascende against his people: so ỹ there was no more cure or reamedye. For, hee dyd bringe vpon them, the kinge of the Caldees, and dyd slay their yonge men, with the swerde, in the house of the Sanctuary. It pitted hym nothynge, or he had no compassiõ of the yonge man, nor of the Virgyn, nor of ỹ olde mã, nor of him that stoupeth for age: but dyd deliuer all into his hand, which did carye into Babilon, al the vessels of the house of the Lorde, as well the greatest, as the smallest, and the treasures of the temple, and of the kynge, and of the Princes.

The enemyes dyd burne vp the house of God, and did beate

downe

downe the wall of Hierusalem, dyd burne all the toures, & dyd destroye whatsoeuer was goodly and precious in it. & cet.

Behold the punyshment for ỹ contempnynge of gods worde, both cruell and full of horrour. Agayn, we maye learne by this place, that it is a moste sure and manifest token of Goddes vengeaunce hanging ouer our heades, yf we wyll not credyte his wordes. For, so it is wonte too be done, and come to passe, that the word of god, & minister ther of, is a good odoure or sauoure ii. Cor. ii. Chapi. but to some, it bryngeth deathe, and vtter destruction, and to other again, it mynistreth lyfe euerlastynge Whyche thynge, maye well bee proued by a commune and vulgare example. For, as stronge

ii. Cor. ii. Chapiter. Howe the worde of GOD, is receyued of some, & of some it is reiected

and myghtie wyne, is vnto thē that are healthfull, pleasaunte, alsoo, it doth comforte, reioyce, quycken, and refresh theim, and with hys heate, warme al theyr bloude: but to theym that haue anye ague or feuer, it is vnpleasaunte, in soo muche, that they can not abyde the taste of it, it is soo farre, that they shoulde drynke a good drawghte. Yea, when they see other drynkyng, they are stryken wyth horrour, not for anye faute that is in the wyne, but because that they are altogether possessed wyth the violence and corruptyon of the syckenesse.

In lyke maner, the worde of GOD, of hys owne nature, is whole, sounde, pure, and wythoute corruptiō, whych is geuen and reuelated to the saluatyon

of

of all men: but they whyche can not abide it, whych do cõtemne it, whych do dysdayne to heare it, whych do not vnderstande & receiue it, they do declare & bewray the greuouse syckenes of theyr mynde, wherewyth they are holden. Let them be answered hytherto, whyche saye, that god wyll not be vnderstanded, because that he did not reuelate and open al thynges, w̃ playn & bare wordes, wherby they plainly accuse god of vnfaithfulnes & enuye, as thoughe hee woulde bringe vs, by the obscuritie and darknes of his word, into some perill & ieoperdie. But surelye, we must iudge, & thynke otherwise. For, whensoeuer, it is not geuẽ or graũted vnto vs, either to heare or vnderstand God or hys worde, that same is a most

sure token, that we are fallen in to the indygnation of god: For, as a sonne, is sure of the fauour and beneuolence of hys father, as longe as, hys father talketh and speaketh with him (though at some tymes, it be done sharplye) perceyuyng then at length hys indygnatyon and wrathe, when hee seeth hym cease from all instructyon, rebukynge, correctyon and chastysynge, nor wyll in anye wyse speake wyth hym: soo, it is noo small punyshmente of God: yea, it is a moste manyfest sygne of vtter destructyon, yf the Lorde dothe take awaye from vs, the comforte of hys worde. Thankes be vntoo the Lorde, whyche vouchesafe soo to dyrecte oure communycation, that wee may propound set forth, and expresse the plainnes

nes of hys worde. Amen. Soo bee it.

Such is the lyght of Gods worde, that as soone as it hath touched wyth the euerlastynge beames of hys bryghtenesse, mans vnderstandynge, it doth lyghte and illumynate it after suche a fashyon, that strayghte wayes, he doth vnderstand the voice of GOD, and beyng certyfyed, acknowledgeth in hys mynde, that it is suche: Dauyd dydde feele and perceyue thys lyghte, when in thee. C. xviii. Psalme, he speaketh after thys maner: The declaratyon of thy wordes, O Lorde, doth illumynate, & geueth vnderstandinge, too the lytle ones, that is to say, vntoo theym, that are lytle and small, in theyr owne eyes, whyche doo prosterne and humblye

The worde of GOD doth bring hys owne light, wher by it may be knowē

Psalm. C xviii.

submyte theym selues, too bee taughte in the scoole of the lord beyng like vnto ỹ childe, whom the lord appointing in the middest of his disciples, for an exam ple, to inuitate and folowe, doth warne them with these wordes Excepte ye bee turned, and be made as chyldren, ye shall not enter into the kyngdom of hea= uen. Mathew .xviii. Chapiter.

Mat .xviii Chapiter.

This clearenes of gods worde beynge eyther as a companion, or a fore leader or guyde, shadowed by a certayne token in the byrthe of Christe, dyd well declare and set fourthe it self, that is too saye: when the brightnes of the lord did shine or compasse aboute the shepeheardes, & the same beynge alreadye presente before, the aungel did begynne too speake wyth theym, whose

wordes

wordes they geuynge credyte vntoo, dyd fynde euerye thyng as it had bene shewed by hym. But we wyll shewe and declare fyrste oute of the bokes of the olde Testamente, and then out of the newe, howe playne the worde of God is.

It was not the lyght of mannes wytte that dyd make Noe, too credite Goddes word, whē he dyd commaund him to build vp the Arke, threatenyng that he woulde punysshe all ỹ whole worlde wyth a fludde. For, yf hee had admytted the reasons of hys owne wytte, he shoulde easelye haue beene broughte in too a doubte, by the aucthorytye of theym, whyche beynge nothing moued with the word of GOD, dydde buylde styll, plante, and marrye, geuynge Noe.

them selues to all kindes of voluptuous & carnall pleasure, Wtoute doubte, hee woulde haue thought in his heart after thys maner: Truely, these be deceipt full wordes, thy mynde is by ye operation and worke of sathan, vtterly beguyled and deceiued, with suche iugglinges & mistes of wordes. But suche is the nature of goddes worde, that it hath his own lightsomnes, ioyned with it self, with whose beames Noe being illuminated, did know that thys voice was the voyce of god onely, and of none other. Genelis. vi. Chapyter.

Gene. vi. Chapiter.

That Abraham dyd beleue the voyce, wherewyth he was commaunded too offer vp hys sonne, to be the worde of God, it was not doone by the sharpenes and industrye of his wytte.

Abraham.

For

For,syth that he had receyued, a lytle before, the promise of the saluatyō,to come in Isaac, whō the voyce of God,dyd cōmaund to offre vp for a sacrifice,though he loued him neuer soo muche, he myghte,beyng brought into a doubte, by humayne reasons, haue thoughte suche thynge in his mynde.Shalte thou beleue that to be the voice of god, that nowe commaundeth the to offer vp thy sonne,whom god,for a singular testymony of hys beneuolence,hath promised of my wife Sara,beyng already past childe bearyng:Him,I saye,of whose sede he hath also promysed to giue ỹ sauiour of ỹ whole worlde:For,if thou shuldest slay hym, the hope of all promyses shoulde perysche,bothe to thee, and to all thy posterytye. Ge. xrii Chapit.

G.v. Besides,

Besydes, why should the lorde geue hym vnto me, yf he would take hym, in the chiefe floure of hys age or youthe, when hee mighte haue bene too me, being alreadye olde, moste pleasure. Thys is the suggestyon of the deuyl, and not the voice of God Thys, I saye, is the crafte and deceyptfulnes of sathan, where by he goeth aboute w̄ false perswasion to entise the, to murder thy most welbeloued sonne. But that Abraham was letted with no suche thoughtes, that he did not admytte the counsayles of hys owne flesshe, it was doone by the dyuyne vertue, & power of God, which did so illuminate him, with the light of hys word that he did acknowledge it too be the voyce of God, although it dyd seme too repugne verye

muche too that olde and aunci-
aunte promyses.

Here, I say dyd ẏ whole ver-
tue & strengthe of faythe, ma-
nyfest it selfe, here dydthe vay-
nes, yea, the bones and sene-
wes of faythe, altogether, de-
clare them selues, shewe theyr
effycacye and myghte. For, as
the sense of mannes reason can
not abide the cōmaundemente
of God: So, fayth repugning
to carnal cogitations & though
tes, dothe saye. He whiche hath
promysed, accordynge too hys
promyse, hath gyuen a sonne,
vntoo thee, beynge bothe bar-
ren and exceading aged, & is a-
ble nowe too restore hym too
lyfe, thoughe hee were deade
a thousande tymes, or yf he
wyll notte, yet maye hee by
some other meane, gyue and
exhibyte

exhibite vnto ỹ woꝛld, ỹ Messi-
as, which so often times he hath
pꝛomised. Foꝛ, the loꝛd god is al
mighty, he is riche & true, why-
Ro. iiii. Chapit. che can not deceyue. Roma. iiii.
chap. By these meanes thē dyd
faythe ouercome reason. And
thys onely was done, because ỹ
he coulde knowe the woꝛde of
GOD, by the lyghte ioyned
vntoo it.

Moses That Moses, the people be-
yng bꝛought into great ieoper-
dy (that is to say, when they be-
ing compassed about w̄ the flud
des of ỹ redde sea, & with hygh
mountaines, felte in a maner at
their backe, their cruell enemye
Pharao), dyd not dispaire, al-
though he did heare the people
murmure bytterlye, whyche in
their anguish, spake, yea did vo-
mit suche woꝛdes, against him:

were

were not sepulchres & graues, in Egipt, where we shoulde be buried: & c. But beyng constant and stedfaste, did mytigate, pacifie and comfort, their impacient heartes, saiynge. Bee ye not afrayde, the Lorde shall fyghte for you, yee shall houlde youre peace: and in the meane season, he callynge vpon god secretely for helpe, with a deuout & godly affection of mynd, he heareth god speaking to hym after this maner: Take thi rodde in thine hande, and stretche forth thyne hande ouer the sea, and deuyde it, that the chyldren of Israel, maye passe throughe the drye. That, I saye, Moises doth not despaire, nor is abasshed in hys mynde, thoughe he be on euery syde beseged. w̄ so greate & vrgent euils, which thē in ỹ thing,

myghte

myght haue feared deceit, & illu
sió, and wt that, myght also haue
loked for extreme and vtter de-
structió, if ỹ thing had not chan-
ged wel, but beleued faithfully, ỹ
it was god, ỹ spake these things
vnto hym, it was ỹ vertue of ỹ
diuine light, which is ioined vn
to ỹ word, wt so great brightnes
& certitude, ỹ it can by & bye, wt-
out any doubte, be receiued, ac-
knowleged, & beleued of ỹ godly. For, he could bi no reasons of
humain wit, nor by any industry
of iudgemente, haue depreben-
Exodi. ded ỹ same thing, though he his
iiii.cha. owne self was industrious, and
brought vp in al ỹ wisdome of ỹ
Iacob. Egipcians. That Iacob did ac-
knowledge ỹ voice of him, whi-
che standing in ỹ toppe of ỹ lad-
der, spake to him after this ma-
ner. I am ỹ god of thy father A
brahaam

braham. & Isaac. &c. to come frō god: nor dyd reiect or refuse it, as a vain & deceitful dreame, it was in no wise done by his prudence, & sharpnes of iudgement for, when had he euer afore, eyther sene or heard god speake, ẏ now he might know his voice. But thys was ẏ vertue of god, which did so illuminate him, ẏ he could in no wise doubte, but rather he acknowledgynge thys voice to procede & come frō god brake forth w̄ these words. Verely, or for a truthe, ẏ lord is in this place, & I knew it not. Tel me now, O ye men, ye (I say) ẏ are not a lyttle pufte vp wyth the title of wysedome, by what counsayl, by what iudge, was it decreed, that thys shoulde be acknowledged for the sure and vndoubted worde of God.

Learne

Genes. xxviii. Chapit. Learne ye therfore, O ye contencious persons, ỹ it is the nature & propertye of gods word to bringe hys owne playnenes and lyght with it selfe, wherby Jacob dyd see & parceyue, that this was no dreame, but ỹ word of God, whiche both he did credite, and also did sticke stedfastely to all the promises.

Miche. That Micheas dyd thynke the reuelatyon that was made vnto hym, and the exposition of the same, touchynge the warre which the kynge of Jsraell, dyd prepare & make readye against Ramoth Galaad, to haue come frō god, and not to be a dreame, or illusyon: it is playne, that it was done by gods illumynatyon, and not by mans industrye: Whych thynge, thou wylte confesse and graunte, if thou doeste

well

well consider all the circumstances. For, hee beinge called, doth boldly come to the kynges, and dothe manfullye resyste foure hundred false Prophetes, that were agaynst hym, and the oracle of god: beyng neither afraid of their clamours or vnreasonable cryes, nor abaished for the blow that Zedechias did geue hym vnaduysedlye: but rather doth constantlye & stoutelye set forth that, which he knew to be the wyl and word of god. Now if he would haue heard ỹ counsailes of carnall reason, shoulde not he, beynge moued wyth the multitude of false Prophetes, & auctorite of the Kynges, haue thought in him self, that he had bene deceiued and blynded, and ỹ he had not well and exactlye perceyued & vnderstanded the iii. Reg. xxi Chapiter.

whole matter, then offered and reuelated vntoo hym. Thys thought, I say, myghte easelye haue come into hys mynde, excepte, beside thys natural sense and reason, hee had hadde an other more excellente, and cleare lyghte. But, that heauenlye lyght, ioyned vnto gods word, did so possesse and confyrme the mynd of the Prophet, ẏ neither the feare of the kynges nor yet the pryson, coulde take awaye the truthe from hym. Tell mee now, I beseche ẏ, which standest in thine own conceit, w̄ the false perswation of vnderstanding & wisdom: what shuld gods truth haue suffered here, if the iudgement and trial of it, had bene in the power of ẏ false prophetes, which were many more in numbre. What mortall man, I pray you,

you, hath decreed, that ỹ thyng which was set forth by Micheas, ought to be acknowledged for the trew oracle and word of god: for, he only did not deceiue wheras al the other, dyd falsely with one mouth, promise vntoo their kynge, the victorye.

That Hieremye doth bolde lye, and without anye feare, set forth the word of god, vnto the kynge & the people, nor is abasshed in his mynd, whē he is cast into prison, & intoo chaines: but perseuereth with a stedfaste beliefe and confidence, it was done because that he, beleuyng & creditying most certainly the word of god, dyd admite no maner of doubte, in the worlde. Hieremy xxvi. Chapiter. Hieremy. Hier. xxvi. Chapiter.

That Helias doth by the commaundemente of God, promise Helias.

whole matter, then offered and
reuelated vntoo hym. Thys
thought, I say, myghte eaſelye
haue come into hys mynde, ex-
cepte, beſide thys naturall ſenſe
and reaſon, hee had hadde an o-
ther moze excellente, and cleare
lyghte. But, that heauenlye
lyght, ioyned vnto gods woꝛd,
did ſo poſſeſſe and confyꝛme the
mynd of the Pꝛophet, ꝑ neither
the feare of the kynges noꝛ yet
the pꝛyſon, coulde take awaye
the truthe from hym. Tell mee
now, I beſeche ꝑ, which ſtandeſt
in thine own conceit, & the falſe
perſwation of vnderſtanding &
wiſdom: what ſhuld gods truth
haue ſuffered here, if the iudge-
ment and trial of it, had bene in
the power of ꝑ falſe pꝛopheteꝭ,
which were many moze in num
bꝛe? What moꝛtall man, I pꝛay
you,

you, hath decreed, that ỹ thyng which was set forth by Micheas, ought to be acknowledged for the trew oracle and word of god: for, he only did not deceiue wheras al the other, dyd falsely with one mouth, promise vntoo their kynge, the victorye.

That Hieremye doth bolde lye, and without anye feare, set forth the word of god, vnto the kynge & the people, nor is abasshed in his mynd, whē he is cast into prison, & intoo chaines: but perseuereth with a stedfaste belief and confidence, it was done because that he, beleuyng & creditying most certainly the word of god, dyd admite no maner of doubte, in the worlde. Hieremy xxvi. Chapiter. Hieremy. Hier. xxvi. Chapiter.

That Helias doth by the commaundemente of God, promise Helias.

rayne vnto Achab, doth gather together, and slay all ẏ priestes & sacrificatours of the Ydols: ẏ thynge, doth he, beynge illminated with the diuine and godlye lyghte, and not by the industrye of his own vnderstanding and wytte. He therefore beyng ledde by ẏ lightsomnes of goddes worde, dothe dylygentelye and manfully put in executyon the thing that was cõmaunded him of god, although some man woulde not agree too hys sentence or sayinge, when he didde thynke, that he was lefte alone a true worshypper of the liuing GOD. We thynke that it hath bene euydentely shewed by the testymonyes taken oute of thee olde Testamente, that suche is the conditiõ and nature of goddes word, ẏ it may without difficultie

iii. Regum xviii. chap.

ficultye and hardenes, bothe be vnderstanded and beleued of menne, although no counsayle be gathered together, noo consente or agreement of iudges do pronounce and geue sentence vpon it. Not, that thys is ỳ ver tue and strength of mans witte but because that the worde of God, the spirite illumynatynge inwardely, doth bryng his own cleareneſſe and lyghte, ioyned wyth it selfe, wherein wee may see the truth, of Goddes meanynge. For, soo Dauid doth say in the fiue and thyrtye Psalme In the is the fountayne of lyfe, and in thy lyghte shall wee see lyghte. It is lykewyse wrytten in the fyrste Chapyter of Jhon For, we doo make haste too the testymonyes of the newe Testamente.

We neade noo counsaile to the vnderstandynge of Goddes worde.

Psal. xxxvi

Jhon. i Chapiter.

The testimonies of the newe testament, touchyng the certytude of the newe testamente.

Jhon, that welbeloued disciple of our sauiour Jesus Chryst in the fyrste Chappter of hys Gospell, speaketh after thys maner: That worde (that is to saye, Chryste the sonne of God) was the trewe lyghte, whyche doth illumynate all men, commynge intoo the worlde. Yf thys lyghte doth illumynate al men, it must be the verye lighte and cleareneſſe it ſelf. For, there is nothynge in the worlde, be it neuer soo cleare and lyghtsome that can illumynate all men together, excepte it be the lyghte it ſelfe, and alsoo it behoueth thys lyghte too be euerlastyng that it maye illumynate al men styll, wyth a perpetuall and vnquencheable lyghte. For, whatsoeuer is cleare and lyghtsome

that

that muste receyue his lyghte-
someneſſe of the lyghte. Here.
I doo call vpon you, O ye con-
tencyous folkes and perſonnes
whyche doo dyſdayne too cre-
dyte Goddes worde, and hys
holye ſcryptures, come hether,
I praye you, and heare: The
worde of GOD, whych is god
hym ſelfe, doth geue lyghte too
all menne. Awaye then wyth
youre fonde lyghte, whyche ye
goo aboute to bryngе to God-
des worde.

After the ſame maner, Jhon Baptiſte in the thyrde Chappter of Jhon, doth teſtyfye, ſayinge: Noo man can receyue anye thynge, onleſſe it be gyuen hym from heauen. If then it muſte be aſked from heauen, that a manne maye receyue,

Jhon. iii. Chapiter.

The vnderſtandynge of gods worde can not come frō man.

and vnderstande some thynge: that same selfe thynge, can not be geuen vntoo vs, by man. He then, that receiueth, vnderstandeth, and beleueth the woꝛde of GOD, hath the same frō heauen, and not from youre iudges, of whome euerye one may be noo lesse deceyued, then Balaam. ii. Peter, the second Chapyter.

ii. Pete. ii. Chapiter.

The woman of Samarya beynge muche wyser then you, sayde vntoo Chriſte. We doo knowe that the Messias shall come, whyche is called Chriſte, when he shal come, then, he shal shewe vs all thynges. And do not oure Theologiens, and illumynated doctours, vnderstand these thynges? Foꝛ, yf thou shouldeste aske theym, whether they doo not vnderstande that say-

Jhon. iiii.

sayinge of Paule, Christe is the heade of the chuche: they wyll saye, that they doo vnderstande it verye well: but that it is not lawefull too folowe the playne sense and meaninge thereof, excepte the aucthoritye of men that is too saye, of the Pope, and counsayles dothe alowe it O moste wretched menne, leaste ye shoulde be constrayned too geue place vntoo thee truthe, and too acknowledge it, ye will rather denye youre selues too bee menne, althoughe ye weare spoyled of al reason and vnderstandyng, and vnderstande not, what thys woorde, heade is. And all thys is, because that they wyll bringe the worde of GOD, vnder the iudgemente and iurisdiction of those vngodlye Bishoppes.

In soo muche, that the thyng whyche Chriſte, the euerlaſting wyſedome, doth ſpeake, is of no weyghte, noꝛ reputatyon.

Esa. liiii chapite. Ihō. vi. chapite.

Foꝛ, he in Ihon, doth saye oute of the foure and fiftie chapyter of Esayas. And they all shal be taughte of, oꝛ by GOD. Sythe that God doth teache the godly, why doo ye not permytte, and suffre the doctryne whyche they receiue of GOD, too be free vntoo theym. And that God doth teache and instructe the faythfull heartes of the Godlye, Chriſte in the same place, declareth manyfeſtelye, sayinge. Euerye man that hath heard and learned, of my father commeth vntoo mee.

Noo man commeth vntoo Chriſte, onleſſe he receyuethe knowledge of hym, from the father

father. Doo ye not yet see, and heare then, whoo is the scoole maister of the faythefull? Not the fathers, not the proude and arrogante Doctours, not oure *Magistri nostri*, not the counsayles, of Bilshoppes, not the sophisticall scooles, but the father of oure Lorde, and saupoure Jesus Christe.

What then, wyll ye obiecte and saye: Can not one manne teache an other? Noo, not inwardelye. For, Christe saythe: Noo man commethe too mee, onlesse my father doth drawe hym. For, although thou doest heare the Gospell, of oure Saupoure Jesus Chryste, taught and preached vnto the. by the holy and blessed apostles yet notwithstanding thou canst neither

God is ỹ onely scoole maister of the inwarde man.

neither beleue nor obey his doc
tryne, onlesse the father dothe
drawe the. For the sentence or
saiyng of the truthe, is ratified
constante, stedfaste, infallible: no
man commeth vnto me, onlesse
the father doth draw him. The
wordes of the spirite, are mani-
feste and cleare, the doctryne of
god, is lightsome, illuminatyng
teachinge, and certifiyng mans
heart and mynde, of his saluati
on, without any patchyng of hu
mayne reason. If then they are
taught by God: trulye, they are
so illumynated and certifyed of
all thinges, that they can doubt
of nothyng. For, if mans aucto-
ritie shoulde certyfye them, and
confyrme the doctryne concey-
ued in theym, then shoulde wee
with a more iuste and conuenie-
ent reason and worde, call them
Anthropo-

It is god, and not man y dothe certyfye vs of our saluatyon.

Anthropodidactos, then *Theodidactos*, that is to saye, rather the disciples of men, then of god.

Agayn, in the selfe same place of Jhon, Christe speaketh after this maner. Wherfore, I sayde vnto you, that noo man cõmeth vnto me, onles it be geuen hym from the father. Heare, I pray you, how he saith, that ỹ father is hee, that geueth the knowe-ledge of the worde, and of hys sonne: why doest thou seke then an other techer, guide, & iudge? Why doest ỹ not rather folowe and imytate Peter, which, whẽ Christe did aske whather that they woulde alsoo go away, he aunswered, in the name of al his felowes, saiyng. Lorde, to whõ shall wee goo? Thou haste the wordes of euerlastynge lyfe: And wee doo beleue and knowe that

Jhõ. vi. Chapit.

that thou art, Chryst the sonne of GOD.

Behold ỹ disciples: they do not acknowlege any other teacher whome they shoulde truste too, of whom they should heare the wordes of lyfe: and wylte thou perswade mee, that the worde of God, onlesse it be taughte by men, can not be vnderstanded: Doest thou not heare the Disciples, beynge taughte of God and not of men, saye wythoute anye doubte of theyr saluation, that they doo both beleue and knowe: But I am not ignoraunte, what monstruous ymagynatyon is in thy mynde. For thou sayeste, I coulde admytte and beare these thynges well, if God had alsoo taughte mee. Nowe playnelye doo I vnderstande, that thou arte not yet

Obiection.

Solutiõ

taught

taughte of God. For, yf hee had instructed the, wt his doctryne, thou shouldest vnderstand and be no lesse sure, then ỹ Apostles that thou art fully & perfectlye taught. Yea, thy very wordes, do also bewraye the, and make the manyfeste and knowen, vnto all men. For, he that is of the earthe, speaketh earthlye thynges: he that is from aboue: is aboue all. Jhon. iii. Chapiter. Jhō. iii Chapit.

But, thou wylt say, which way muste I walke, that the Lorde maye teache mee, and also certifye me, whyche is his doctrine and meanyng, that I should vndoubtedly sticke to: if thou dost pray god to geuethe that grace hee shall geue it thee, yf he seeth that thys gyfte is conuenyent or erpedyente for thee.

For, he knoweth better thē thou

Doest

doest thy selfe, what is mete and conuenient for thy disposition and nature. And he sayth: Euerye man ỹ asketh, shall receyue: he that seeketh, shall fynde: and vnto hym that knocketh, it shal be opened. Mathew. vii. Chap. Mat. vii Chapit.

Here then, see that thou doe ste endeuour thy selfe, with all the might and strength of thy faith whyche ought to haue as much sharpenesse and lyuelynes, as a mustard seede. But I doo feare much, least the wordes of Christ whyche are spoken in the same place, maye be applyed too the. Here be certaine of you that do not beleue.

Christe also in the. xi. Chap. of Matth. breakyng forth wyth thankes geuynge, sayth: O father, Lorde of heauen and of earth, I geue the thankes, that Mat. xi. Chapit.

thou

ỹ hast hidden these thynges frō the wyse, and cunnynge men of the worlde, and haste reuelated and opened them vnto the little ones. Truly e father, thys was thy good will. Heare ye, I pray you, how Christ doth geue thankes, because that the heauenly father, hath hydden these thynges or hygh mysteries, from the wyse men of the worlde: With what impudencie & shame then O ye wretches, dare ye send the heartes of the electes taughte by God, to the wyse men of the worlde: The lorde dothe reuelate and open these thynges to the littleones, and vnto the hūble: For, he doth not cry and call vpō thē, which do ride proudely vpō hygh horses. For, his voyce is not herd in ỹ stretes, yea, hys voice is lowly, humble, & soft as

Esaias doth wytnes: Yea, if ỹ
lorde woulde neuer soo muche
crie out, and call vpon them, he
could not be hearde, for ỹ deane
of the horses & moyles, and for
the musicall sound, and noyse of
thẽ that crie out, *Io triumphe*: How
be it, although they be suche, yet
notwithstandinge ye saye, that
they being inspired with ỹ holy
ghost, do teache the truth, whi-
che thinge ye go about to proue
by ỹ example of Caiphas, why-
che thoughe he was a peruerse
and corrupted man, yet not wᵗ-
standing, did he with his mouth
speake forth the word and ora-
cle of God. But tell me, I praye
you, what thing do they speake
of god, & of his holy mysteries:
Truelye, I can heare noo suche
thinge. They do thunder out, ỹ
fathers, ỹ Auncetors, ỹ coũsails
the

the customes, and I can not tel what sea of Peter, wherof neither the euangelycall letters, nor all the Epistles of Peter, do make anye mentyon. Oh, what treasures, what golde and syluer woulde they haue geuen, ỹ thys one, onelye worde, seate or sea, myghte had beene founde in some place of the Gospell.

The seate or sea of Peter, cãnot be defended by the scriptures.

For, this seate or sea, doth trouble and styrre vp tragedyes euerye where, but yet they can not staie it by the Gospel of Jesus Christ, that it should remain stedfaste and immouable. But what neade we many wordes: I can by moste manyfest notes, argumentes, and tokens, deprehende, that they are in no wyse sent of god. For, their doctryne doth declare, ỹ they are tyrauntes, and frendes of tyrauntes.

We shall know them by theyr fruictes. For, the lorde, doth reuelate these thyngs, to the little ones, and humble herted.

Jhon. vi Chapiter.

Agayn, Chryst saith in Jhon: I am the breade of life. He that commeth vnto me, shal not hunger, and he that beleueth in me, shall neuer thirste. Here it is euident and playne ynough, that Christe doth speake of the meat and fode of the soule, that is to say, hys doctryne, whych we do fynde in him onely. For, he doth not saye: He that shall go to the mytred doctors, that go in scarlet and purple gownes, he shall be certified of his saluation, and obtayne a quiet conscience: but he that commeth to me, he that receiueth fode of me, he ỹ dryn-keth of the water, that I shall geue vnto hym, he shall be so re-

freshed

fresshed, that hee shall hereafter fele neither hunger nor thyrste, of the soule. Why do ye then cō maund them, that are alreadye fedde and refresshed of the lord to seke their soules foode at the handes of the fathers.

Paul folowyng the same sentence, in the Epistle too the Hebrues, doth allege the promyse of god, out of Hieremye: I wyll geue my lawe in their heartes, and write it in theyr mynd, nor wyll remembre hereafter, their iniquityes. Beholde, howe it is said, that he doth write his law in our heartes. For, it foloweth Neither, shall euery man teach hys neyghboure, nor anye man his brother, saiyng: Know thou the lord: for, they shal know me all, from the highest, too the lowest: for, the doctrine of Chryst

Heb. viii. Chapiter.

Hiere xxxi Chapiter.

is soo sure, and vndoubted, that nothynge moze, can be requyred of man.

1. Corin. ii. Chapiter. That same Paule, wzityng too the Corynthians, speaketh after thys maner: But we haue not receyued the spiryte of the worlde, but the spiryte that is of GOD, that we maye knowe the thynges that are geuen vs of Chriſte, whyche we doo alſoo ſpeake, not wyth the wozdes, whyche wozldelye wyſedome doth teache, but whyche the holye ghoſte dothe teache, comparynge ſpirituall thinges wyth the ſpirituall. Doeſt thou heare now, that the knowledge of the giftes of GOD, is geuen by hys ſpiryte, and that it doth not come of carnall and fleſhlye wyſedome, whyche beynge adozned and decked with the alluremente,

luremẽtes and colourynge of wordes, sauoureth nothynge elſe, but the ſpirit of the worlde. But paraduenture, thou doeſt obiecte: Haue not the counſayles of the mytred Biſchoppes, the ſpirite of GOD? I dreade and feare that they be ſo proud hyghe mynded, and arrogante, that the diuine and godly wiſedome, whyche reuelateth and openeth it ſelfe to the litleones, can not come nor reache to thẽ. For, wyth what countenaunce, or boldenneſſe, coulde, or durſte the ſonne of a carpenter come to ſuch princely prelates? Such worldly & arrogant titles, muſt be farre from theym, that they may inclyne, or bowe thẽ ſelues too their kynge, Jeſus Chriſte, and ſubmitte their proude hertes, to hys throne or dommion,

Obiection

Solution.

whych thyng these hawte minded prelates, beynge dronken and inebriated with vayne glorye, shall neuer do, whose titles are of the world, and not of god. God manifesteth him selfe, with the lyghte, and vertue of hys spiryte, and truely, there is noo manne lyuynge, that can learne anye thynge, withoute the operatyon of hys spiryte. But he doth of hys owne selfe, offer, & open hym selfe vntoo theym, that doo submytte theim selues wholly, and beynge contryte in theyr heartes, are wonte to come vntoo hym. Yea, he doth call all men vntoo hym, sayinge and cryinge: If any man thyrsteth, let hym come too me and drynke, Jhon. vii. Chappyter. And yet in the meane season I doo knowe, that god wyll illu-

The titles of our bishops, are of ỹ world and not of God.

Jhon. vii. Chapiter.

mynate

mynate theym, bee they neuer soo proud now, yf wyth an humble hearte and minde, they doo desyre to be illuminated of him.

That Paule, the enemye & persecutoure of the churche, beyng ouerthrowen, doth heare: Saule, Saule, why doest thou persecute mee: and when he did aske, aunsweare was made vntoo hym: I am Jesus of Nazareth, whome thou doest persecute. That, I saye, he dydde acknowledge thys too bee the voyce of Christe, it came notte of worldelye wysedome, but of Goddes illumynatyon, whyche was sygnyfyed by that externe or outeward clearenes of light. For, as touchynge hym selfe, he beynge readye too destroye and roote from the earthe, the name of Christe, woulde neuer

Paule.

Acte. ix. chapite.

had admytted thys too bee the voyce of Chryste.

1. Jo. ii. chapite. Agayne, Jhon in hys fyrste Epistle, and seconde Chappter, speaketh on thys maner: Yee haue no neede that any man do teache you, the vnctyon dothe teache you, abyde ye in it. By ỹ vnctiõ, he doth vnderstand the illumination of goddes spirite, whiche, when it is present, man hath no nede of any other light syth that this spirite, whyche is the euerlastyng and cleare veritie, wherein we must constanlye persyste and abyde, can not fayle, nor deceyue.

What the vnction is.

Obiection. Agayne, oure aduersaryes doo make obiection. But whoo shall certyfye mee, that thys is the sentence and doctryne of God, that I doo stycke too, except they, to whom thys thyng

doth

doth belonge, doo geue iudge-
mente of it: Forsouthe, thou
oughteste heere, soo to be aun-
swered, as Chryste dyd answer
the Jewes, when they asked
hym, by what aucthorytye hee
dyd worke hys myracles: For,
hee askyng them an other que-
stion, dyd soo aunsweare them,
that he dyd wyth it, assoyle and
discusse theyr questyon: for hee
saythe.

Solutiō agaynst theym ẏ wyll hauethe meanyng of ẏ scryptures, too bee confirmed by ẏ iudgmentes of men.

And I wyll alsoo aske you
a thynge. Whather was the
Baptisme of Jhon, of God, or
of menne? Lykewise, I wyll de
maunde of you a questyon.

Tell mee, I praye you, O fo-
lysh and brayneleste companye,
are ye wonte too bee certyfyed
when that grosse and carnall
companye of fathers and Bi-
shoppes, whyche doubteleste,

are

are voyde of all ſpiritual vnder
ſtandynge, doo pronounce and
geue iudgemente of the thynge
whyche is in controuerſye.
Thynke ye, that ye are bounde
to credyte ỹ ſentence of theirs.
Gal. iii. chapite. Yes, truelye, wyll ye ſaye. O
foolyſche Galathians, who hath
bewytched you, that ye ſhoulde
not beleue the truthe, whyche
is of GOD, but hynge youre
ſelues and the ſcryptures vn-
der the iudgemente of moſte
lying menne. When wyll yee
repente, O ye harde hearted
perſonnes, whyche refuſe too
credyte the holy ghoſt, offering
the truthe vntoo you: but doo
ſoo muche attrybute vnto man
(whoo is but fraple and weake
and hath neyther ſtrength, nor
aucthorytye, onleſſe it be geuen
him by the mere grace of God)
that

that ye do defend theyr abuses and inuentyons, nor doubte to geue credyte too theyr trifles. For, ye doo thynke that youre myndes are certified, yf manne dothe pronounce and geue iudgemente, but if God geueth sentence, ye doubte yet. Do ye not knowe, that all vnderstanding and reason, oughte too be captyuated, and broughte vnder the obedyence of GOD, and yt yee oughte not too folowe the flesche, nor the lustes thereof. But I doo nowe well perceyue what thynge ye do wante and lacke, whyche I wyll, wythe a good and vncorrupted conscyence sette fourthe. Trewelye, ye do not know by what meane the Lorde dothe teache mankynde: nor canne tell, by what sygne and token, manne maye depre-

depzehende and feele, that hee is taughte of God: Foz, yee can not tell what ỹ gospel is. Wher foze, he that hath eares, let hym heare.

What thys worde gospell is, and how mã cõmeth into the knowe-ledge of it.

This word *Euangelium*, Gospel, sygnyfyeth a ioyfull and glad tydynge, wherwith (foz it commeth from heauen) mans mynd is wonte soo to be illuminated, that it vnderstandeth and knoweth the thinges, that afoze, he was ignozaunt in.

But, that this matter may be playner, and easyer, I wyll declare thys thynge, by some familyer example. Bzynge mee a man, whyche is greedye of hys saluation. If thys man shoulde aske some carnelytye, whyche were moze excellente in relygion and holynesse, then all the other, howe hee myghte fynde

the way of ſaluation, by and by, he ſhould heare: If thou wilte ſticke and ſtand by our religion and order, I do promyſe thee, ꝙ thou ſhalt be ſaued. Again, if he ſhoulde go to one of Bendictus order, he ſhould heare that religion and order, to be commended as moſt auncient and holyeſt: If he ſhould aſke counſail of any that be of Dominicus religion, they would ſet forth, laud, & extoll their religion, aboue all other, as whych hath her halowyng & auctority, ſent downe from heauen by the virgin Mary. The graye Fryer wil again as the other dyd, preferre hys ſecte and order to all the reſydue, ſaynge, that it is bothe holyer, and purerer, and that therfore, it purchaſeth moſt certainlye, preſente ſaluatyon.

Now

Now, if the same self man, should come to ỹ Pope, he would counsayle hym too bye *indulgences*, saiyng, ỹ the same is ỹ nereſt way to ſaluatiō. The citezens & inhabiters of Compoſtella, do count hym happye, whych ones in his whole lyfe, doth viſite Saincte James, whooſe relyques they boſte thē ſelues to haue in their citie of Compoſtella in Spaine See, how many wates of ſaluatyon and lyfe euerlaſtynge, are pyopounded and ſetfoyth here by them, whych as they are ſundry, and much contrarye, one to an other, ſo euerye one of them is rekened and compted beſt, & moſt certaine by them, that are wedded vnto ſuche beggerlye dreames of men. But what ſhal the faithfull ſoule do in ſo great varietye of ſentences and myndes:

des: Shal not the soule being thirstie and careful, with mournynge and syghynge, saye: O wretched caytyfe ỹ I am, what waye at lengthe shal I folowe: Beholde, euerye one of theym, doth commende and sette forth wyth prayses, hys maner of lyuynge. The man then beynge brought thus into a perplexitye of mynde, manye tymes it commeth too passe, that he despayrynge of hym selfe, dothe runne vntoo God, callyng vpon hym, wyth these wordes:

Shewe, I beseche the, O lorde whyche emonge all these, is the sureste way of saluatyon. Thou foole, arte thou not afrayde too desyre god, to discerne betwene the wayes, that men haue inuented: Whye doeste thou not rather, beseche hym hvmblye to

shew the ỹ waye, whych is both accepttable vnto hym, & which leadeth most surely to saluatyon. Beholde, thou sekest at godes handes, too be certyfyed of those things, that men haue set fourthe, why doest thou not rather praye god after thys maner: Beholde, lord my god, how greate varietie is betwene the sentences and myndes of men, the one doth reiect and vtterly despise the sentence and mynde of ỹ other, that he maye stablysh his owne.

Beholde

But thou art that hyghest & infallible god, thou art the very truth, without lying, the lyght without darkenes, the waye wout errour: shew, I beseche the, whyche waye saluatyon can be obtayned and gotten. If thou doest thus thynke and muse vpon

on these thynges. O man, thou shalt heare w̄ thyne eares, & receyue the glad and ioyfull aunswer of the Gospel. For, Christ beyng trew god and man, standyng with open stretched forth armes, doth call all men, saiyng with a loude voice. Come vnto mee all ye that laboure, and are looded, and I wyll refresh you. O gladsome and ioyfull tidinge for, it bryngeth a lyghte and bryghtnes ioyned with it selfe, that we may know and beleue, that these be the words of god. For, he that speaketh these thinges, is the lighte of the worlde, is the waye, is the truthe and lyfe.

text

They then, that folowe hys wordes, can not erre, can not bee deceyued nor loose. Is notte thy soule, alreadye sure,

voyde of care, taughte and illumynated: For, shee vnderstandeth that all her saluation and righteousnes doth lie in Christ Jesus. Shee is sure, that God can denye her nothynge, which hath alreadye, & possesseth that most precious treasure, his only begotten sonne, that so frendly, so gentylly & louyngly, doth inuytate and call her. Yea, if ỹ wouldest goo aboute, to plucke her away, saiyng: Christ is here or there. &c. shee being nothing moued, would saye, with ỹ faithfull spouse in the Cantykles: I haue founde hym, whome my soule loueth. I haue taken hold on hym, I wyll not let hym go. For, shee hath chosen the beste parte with Magdalene, that is to saye, the Lorde hym selfe, in whose worde shee doth reioyce

What is ỹ best part ỹ Marye Magdalene dyd chose.

and

and delyte. Awaye with the fac tions and orders of Monkes, whiche boste theim selues to be the sonnes of Magdalene, and that say falselye that they haue apprehended and taken houlde on that contemplatyue life. For these be vaine and hurtful men tions of men. For, here the sen= tence and meanyng of Chryste, is farre otherwyse, whych was wonte, for the moste parte, too take occasion vpō corporall and outwarde thynges, too teache spyrytuall and wholsome doc= trynes.

Let that whyche is written in the. xii. Chapiter of Mathe. be for an example: for, when cer= tayne folkes, callynge hym, dyd saye. Thy mother and thy bre= thren stande abrode seekynge to speake w̄ the: by & by Christ did

Math. xii. Chapiter.

turne the communication from the carnall kynred, too a spirytuall doctryne. for, stretchynge fourth his handes towarde his Disciples, he dyd saye: Behold my mother and my brethren. For, whosoeuer doth the wyl of my father, that is in heauen, he is my brother, my Sister and my mother. Lykewyse, when a certayne woman did saye with a loude voyce. Blessed is the wombe that bare the, and the pappes, that thou dydest sucke. He dyd aunsweare after thys maner. Blessed are they that heare the worde of GOD, and kepe it.

Luke. xi. Chapiter.

By the whyche wordes he dyd signifie that spirytuall conceptyon, and godlye byrth, yet notwythstanding, in the meane season, neyther denynge hys

mother, nor pluckynge anye thynge awaye from her, but reuelyng the hydden and secrete mysterye of her. For, shee dyd conceyue by the worde, so they that heare the worde of GOD doo conceyue Goddes spiryte. She dyd bringe fourth Christ, beynge conceyued wythoute anye decaye of her virgynytye, soo they that kepe Goddes worde in theyr mynde, do often muse vpon it, and wyth feruent studye, doo nourysshe and cherysshe it, doo at lengthe bringe fourthe plentifull fruictes.

This custome of teachinge, Christe did folow, in the example of these twoo Sisters. For when bothe of theim doinge verye well, did please Christe in their worckes.

Yet notwithstandinge, takinge

vpon Mary, an occasion of teachynge, dyd declare that they had chosen the beste parte, whiche both sought, and found him For, they could not be deceiued nor plucked awaye, from hys grace and fauoure. Wherefore, he saythe vnto Martha. Thou art troubled aboute many thinges, but one thynge onely, is necessarye to saluation, whych beyng founde, Marye doth holde faste. Nowe, doo ye not vnderstand, that one onely thynge, is necessary to saluatiō? But what is that? Chryste trulye. Then holde hym faste onely, and kepe hym, nor suffre him by any meanes too bee taken from you.

One thinge

Do ye thynke that Chryste can bee founde by noo man, nor hys worde vnderstanded by anye other, but by you that are

shut

shutte vp in cloisters. Trulie, I myghte well affyrme, that noo man vnderstandeth it, lesse then ye do: yea, ye do despise it, aboue all other men. For, yee haue taken holde vpon manye, whyche are contrarye one too an other, whom, Christe beyng forsaken, ye do truste in, and defend with touth and nayle. But of Mary, it is writtен, that she did heare gods worde, and that she doing the same, didde choose that best parte.

All Godlye and faythful soules, are wonte to doo the same: for after that they be ones illumynated by Chryste, there is nothynge in the worlde, besydes hym, wherewyth they can be certyfyed, or wherein they can take anye comforte, delyte and pleasure. Wherefore, they

saye with the disciples and apostles: Too whome shoulde we goo, O Lorde: Thou haste the wordes of euerlastynge lyfe, that is too saye: Thy worde doth soo refresshe and quicken, that the soule hauinge ones tasted of it, wyll stycke vntoo the onelye, yea, beynge wedded too the onely, she wyl admitte none other mans worde.

Howe we may be prepared to ỹ grace of God Obiection. Solutiō

Therefore, when thou arte called, thou doeste aske by and by an other thynge. For, thou sayeste, what shall I doo, or by what meane shal I prepare myself, ỹ I may obtaine his grace: Too whome we doo answeare after thys maner: Put all thy truste, confydence and hope, in Christe onely, that is too saye. Beleue for a suretye, that hee dyd suffer for thee, and that he is m

is in the syghte of GOD; a perpetuall sacrifyce for all thy synnes, the fyrste Jhon the seconde Chapiter. 1. Jhō. ii chapit.

As soone as thou feelest thys fayth too be in the, knowe for a suretye, that thou arte alreadye drawen of the father. But the thynge whyche thou beleuest to be thine own worke, is not thyne, but the worke of the holy ghost, whych worketh secretelye in thee, by thys vertue. For, noo man commeth vntoo mee, saythe Chryste, onlesse my father doth draw hym. Jhō the syxte Chappter. Jhō. vi chapit.

Whereby thou mayeste gather for a playne suretye, that whensoeuer thou doeste seeke, fynd and holde Christ, thou art drawen of ỹ father, wout whose

operatyon

operatyon and worckynge, noo man can come vntoo Chriſte.

Whether ſondry expoſityons of men, can bee diſcerned by ỹ iudgement of menne.

It is not done wythoute a cauſe, that I tarye ſo longe vpon thys argumente. For, the mayntayners and vpholders of mennes doctrines, are wont too ſpeake after thys maner:

Obiection.

We doo graunte the ſame alſoo that the euangelycall doctryne whyche is inſpyred by GOD, oughte too be preferred before all other doctrynes (too thys nowe are they dryuen, by goddes grace and vertue) but ſundrye and contrarye expoſytyons of the Goſpell, are ſet forth by you. Therefore in ſoo great dyuerſytie of ſentences or mindes, there muſte be ſome iudge, whyche maye pronounce and geue ſentence, whyche is the trueſte, and ſoo put too ſylence

the

the contrarye and erronyous parte. Thus saye they. But all theyr wordes are bente to this one thynge, that they maye make subiect the word of God, and interpretatyon thereof, too the iudgemente of men, that so these vngodlye Cayphas, and Annas, maye wyth more libertye, afflicte and trouble the mynysters of the worde, by caryinge theym too and fro, to sundrye and dyuerse iudges.

Solucio

And althoughe that faythefull minister of Christe, Sainct Paule, dyd wyth manyfest and plaine wordes, commaunde vs too captyuate and make subiect all vnderstandinge too the will of God, and obedyence of faith, yet notwythstandynge, they are not ashamed too go aboute too make the worde of GOD

subiecte

Extent of the Gospell.

subiecte too the iudgemente of menne. But heare, I praye you, what we wyll aunswere in this place. The holy and sacred wri ters, do not call that onelye the Gospell, whyche is wrytten by these foure holye Euangelistes Matthew, Marke, Luke, and Jhon: but whatsoeuer, in the olde and newe Testamente, is set fourth vnto menne by god wherebye they maye be certyfyed of hys grace and wyl.

But, syth that there is but one onelye wyll of GOD, and one onelye and sole spiryte of the same, whyche is the spiryte of concorde, and not of dyscentyon and stryfe: of necessytye, there muste bee, but one pure and trewe meanynge of Goddes worde, bee it neuer soo sundryewyse expounded by vs.

For

For, that menne, when they doo either heare, or reade goddes worde, doo make sundrye and dyuers expolytyons vpon it, it is done by the faute of mennes myndes, and not throughe the dyslagremente of the holye Ghoste.

Yet notwythstandynge, by theyr leaue, I wyll tell that, which is verie trewe. And that is thys: Wee fynde a certayne fawte in them, whiche do gainsaye the Euangelicall doctrine, (though they wil not be sene to be such). They do often tymes, with a bold and stoute courage and as if it weare with a full mouthe, booste and crake, that there be manie thinges that belonge to saluatiō, which are not conteyned in the Euangelycall doctrine. yea, ẏ there be certain thinges

The gospel conteyneth all thynges necessarye to saluatyon.

thynges exceadynge holsome, and necessarye to ỳ soules helth whereof noo mentyon at all is made in the scriptures. O moste miserable caytyfes, howe do ye here bewraie your folish witte: For, certayn places of the scripture, being gathered and taken vp at your own pleasure, ye go aboute violently, as ye lyste, to wraste theym intoo a straunge sense and meanyng, euen as yf a man should gather vp floures without rootes, and afterwardes go about to sette a gardine with them. Who doth not see, ỳ suche a man should loose his labour, onlesse he shoulde bringe not onelie the roote, but alsoo ỳ tourfe, wherin ỳ floures grewe before: In lyke maner, yf thou sufferest goddes worde, too remayne in his owne nature, and

It appeareth that yee knowe neyther the gospell, nor ỳ trewe meanynge thereof.

place

place, nor go about to wrast and transpose it into a strange soule it shall brynge forth al one sense and vnderstandynge in me, and in thee. But they that thus are deceyued, they can be easely cõuynced and confounded, if they be broughte to the fountaines though it be agaynst theyr willes. Some agayne, are such Asses, that they can in no wyse be corrected nor amended, nor brought into the ryght waye agayne, by the playn sense of the Scripture, whyche they do see and vnderstande, nor can in noo wyse confound it: Yea, ẏ whych they doo vnderstand very well they wyll not receyue, excepte the fathers do say, that it ought soo to be vnderstanded.

The truth is not confyrmed by the multitude of mayne teachers.

For, they are perswaded, that a thyng can be better and more

surelye vnderstanded of manye then of fewe. Yf theyr iudgemente and sayyng be trew, then wee wyll saye that Chryst was a lyer, whyche, beynge but one onelye manne, did gaynsaye all the whole multitude of the prestes and Scribes, whiche were of a farre contrarie iudgement and opinion. But let suche blasphemye bee farre from vs.

What shall wee saye of the Apostles? For, not onelye townes, but also whoole nations, dydde wythstande theyr doctryne.

And yf thou doeste consider the presente state of the worlde, thou shalte see, that the multytude of the vngodlye, is tenne tymes greater, then the congregatyon of the faythfull, and yet

yet saye yee, that the multy-
tude doth stand with the truth
But the multytude of menne,
dothe nothynge to the trewth.
And what shall wee doo here:
For, syth that wee agree not in
opynyons, whoo shall make vs
too agree:

As for my parte, I dare bold
lye saye, that the Bysshoppes
and Counsayles, haue manye
tymes, greuouselye erred, whi-
che thynge, the moste abhomy-
nable errours of Pope Ana-
stasius, and Pope Lyberius,
(that in the mean season, we do
omytte and let passe, the other)
beynge fonde and repzehended
aboute the heresye of Arrius.
doo sufficyentlye proue. Doest
thou confesse this, good felow:
Why not. Then thou haste lost

thy cause, thou art cast, thou art ouerthrowē. For, they that once could erre, and be deceyued, maye yet bee deceyued, and erre. Whoo then, maye commytte hym selfe, safelye vntoo theym: Wherefore, syth ẏ thys is moste certaine and sure, that all men are lyers, & can deceiue, and bee deceyued: what other thynge doth ensue and folowe, but that there is no man liuing in al the worlde, excepte GOD onelye whyche can soo instruct vs wyth the knowledge of the truthe, that no doubt at all, can bee lefte in oure myndes.

God only can teache vs surely.

But wheare shall I fynde hym: Wylte thou saye. Seeke hym in thy chaumber. Matthew the syxte Chapiter.

Howe the true meanyng of ẏ Scripture may be obtayned of God. Math. vi. Chapiter.

Praye hym in secrete, where hee dothe see thee. Aske of hym

that

that hee vouchsafe too declare, and shewe thee, hys truthe. For noo man (as it is sayde before,) shall expounde moste surelye, thoose thynges, then hee, whyche hath opened vntoo the, hys worde, whyche onelye and solelye, is trewe, yea, the truthe it selfe, as it is moste playne and manyfeste, by the wordes of Jhon, whyche haue beene alleged beforre, whereun hee sayth: Yee haue noo neade that anye man doo teache you, for the vnctyon doth teache. &c.

Whearefore, wee haue noo neade of the iudges, that thou doeste seeke. For, the vnctyon, that is too saye, the spiryte of GOD, is trewe euerye where, and can not deceyue. Wee haue prayed often, saye they, and yet the fyrste sense dothe styll remayne

Obiection

Solution.

mayne and stycke in oure myn-
des. Trewlye, yf it myghte be
done with youre pacyence, and
leaue, I would say, that in spea-
kyng these thynges, ye do make
a shameful lie. For, I do graunt
that ye haue prayed, but I wyl
neuer admitte ỹ ye haue prated
as becommeth Chrystyans too
doo. Thou sayeste, howe can I
then praye worthelye? Put a-
waye whatsoeuer thy reason
doth geue thee, put awaye the
sense, that thou goest aboute to
obtrude or geue byolentelye to
the scryptures: for, I wyll euy-
dentlye shewe, proue & declare,
that it is false, wrasted, and in al
thynges corrupted. For, ỹ shalte
confesse thy selfe, ỹ thou hast ma
nye tymes reade the scriptures
too thys ende, that thou myght-
est gather oute certayne wor-

How wee ought to praye.

des

des, which should both agree to the sentence already conceiued before, and also confyrme thyne oppynion, which thou coueteſt to holde faſte. This, this is ỹ boyle or botche, of all memes tradytyons, whych too haue touched with a nedle, it is present death For, what other thynge is it, but too go about too proue our owne sense and ymagynatyon, by the testymonye of the scriptures, too brynge a straunge sense too the worde of GOD, and too seeke a cloke and defence of the Scryptures, too oure erroure, that so thou maieste drawe places of the scryptures, be they neuer soo repugnante and contrarye, intoo thy sentence, and compell theym to speake the thinge, that is alreadye perswaded vntoo thee.

The scriptures must be read wout temeritie, or prediuycyall sentence.

For, our preiudiciall sentences, and iudgementes, are alreadye geuen, whyche we doo beare in our hand, euen as if a man shuld wyth an armed and weapoued hand, aske breade of his neyghbor, which if he wyl not geue, he shall immedyatly fele strokes & violence done vnto him. Which thinge we se too be done in this place. For, ỹ Bishops of Rome Cesars and other kynges, are come too that madnesse (yf we maye saye the truthe) that they haue graunted too manye Bishoppes, the iurysdyctyon, power aad aucthorytie of a prince and they hauynge the power and swearde delyuered intoo theyr handes, doo come vntoo the scriptures, and by a certain vyolence, doo goo aboute too wraste oute of the wordes of

Peter

Peter, a kyngelye and royall priesteh oode, the fyrste Peter the seconde Chapyter. Peter therefore is constrayned wyth an armed hande, too admytte thys sense and meaninge of his wrytinges and to graunte vnto Bisshoppes a pryncelye power, that they maye admynyster, rule, and gouerne kingedomes, as earthly princes of thys worlde. Whyche thynge, I say, they can not proue by none other argumente, then by the swearde, that is too saye, by a power vnlawefullye graunted vnto them. Whereas notwithstandynge, the sense and meanynge of Peters wordes, is farre otherwyse, that is to say, that all Chrystyans are made throughe Chryste, bothe kynges and Prieستes, because they

i. Peter ii. chapi.

haue noo neade of manye prie-
stes and sacrysycatours, too of-
fer sacrysyces foz theym, sythe
that they are by theyz own sel-
ues, wozthye Priestes, to offer
spirytuall sacrysyces, that is
too saye, them selues vnto god.
Whereby nowe it maye be ga-
thered, howe vnconuenyente
and vnseemelye it is, too come
too the scryptures, wyth a vy-
olente ymagynatyon, and iud-
gemente of oure mynde. But
yf thou coueteſt too knowe the
reason and waye, whyche thou
mayeſt folowe safelye, heare in
fewe wozdes. Yf thou arte de-
syrous too knowe anye thynge,
fyrste and foremeſte, and afoze al
thynges, thou oughteſte too be
mynded, too iudge nothynge,
noz too learne anye thynge of
men, afoze thou doeſt consyder
what

What waye oughte to be followed in reading ye scriptures.

what the Lorde doth speake in the. lxxxiiii. Psalme. Then by and by, with an humble hearte, lyinge before the throne & seat of mercye, thou shalte praye the lorde wyth ardente desyres, to graunte vnto the, his good spirryte, and to endue the with the true and right vnderstandyng of hys worde, that so thou mayest learne his owne meanyng, & not thine. Nor ȳ oughteste too doubt here any thynge, but that he will teache the, the true and right sense of hys Scriptures: For al wisdome is of ȳ lord god These thinges being thus done in their right kinde, prepare thy selfe too the readynge of ȳ scriptures, reade and handle the Scrypture and Gospell. wyth all the reuerence that can bee.

Psalme lxxxiiii.

But I am not ignorannte, howe

howe scornefullye they wyl de-
ryde and laughe to scorne these
oure sayinges. For, they wyll
not beleue, thys too be the free
and gratuite, benignitye and li-
beralytie of GOD, that he wyl
plante or graft in them (though
they pray for it) an other, or ra-
ther his owne sense and minde:
But they stycke soo obstynate-
lye too theyr owne ymagyna-
tyon and phantasye, that they
thynke theym selues too haue
noo nede of any other sense and
vnderstandynge.

O ye men, acknoweledge
youre errour. For, ye muste be
theodidacti, that is too saie, taught
of GOD: for, thys is the minde
and sentence, of the euerlasting
truthe, whyche can not lye, Ihō
the syxte Chaptter. And yf yee
Ihō. vi. chapite. doo not beleue stedfastelye, that

ye

ye can be taught of god, though ye vtterlye forsake all humaine sciences, verelye, yee are yet voyd of all fayth: I do not ymagyne these thinges out of mine owne brayne. For, that moste famouse Clarke, Hillaryus, is altogether of that opinyon, but what neade we hys testymony syth that we heare Christe, and all hys Apostles too be of the same opynyon and iudgement: Here doth fall and vanysshe away all the vse of Scolastticall dyuynytye, and whatsoeuer, besyde, is drawen oute of phylosophie.

Phylosophy & scolasticall dyuinitye, is vnpytable too the true vnderstandyng of ỹ Scriptures.

For, all these thynges doo leane vpon humayne reasons, whyche yf they doo ones possesse mannes mynde, hee doth by and by thynke that the heauenlye doctrine oughte too be gouer-

gouerned, ruled, and deiected after the rule of mans doctrine whyche hee embraseth, for most sure and infallible. Which thing they doo declare in theyr wordes, saiynge: Where the Philosopher doth cease, or make an ende, there doth the Thiologian or diuine, begynne. Wherby they sygnifye, that he whych is best traned in mannes doctrine can best iudge of heauenly thinges, as thoughe the lyghte of oure wytte were more excellente and lyghtesome, then the diuyne lyghte, wheare as, notwythstandyng, we heare Christ saye. I doo receyue noo lyghte of menne: but I doo know you, that yee haue notte the loue of GOD in you. Jhon the fyfth Chapyter.

Jhō. v. chapite.

For, they that haue the loue of God,

of God, doo credite and beleue noo worde soo stedfastelye, as Goddes worde, whyche is the verye lyghte, that lyghteth all men, commynge unto the world Whoo can proue Phylosophye too bee suche lyghte? Whoo emonge the Philosophers, dyd teache and instructe the Apostles? For, they beynge symple and folysshe menne, after the iudgemente of the worlde, unlearned, and rude fysshermen, were bothe chosen and taughte of God, and afterwardes sente too preache, that so they myght be the Maysters and teachers of all the whole worlde: soo, the Lorde dyd shame, accordynge too the saiyng of Paule, all the strengthe, and wysedome of the worlde.

It chaunseth now a daies, ỹ the professors

professoures of worldlye wyse-
dome, are conuynced, ouercom-
med and confounded by theim,
that haue receyued wyſedome
of god, thzough faith. Wherfoze
we do ſee that the ſymple wyt-
tes of ỹ diſciples, were taughte
of God, to thys ende, that wee
myghte learne too ſeeke all the
knowledge of heauenly things
in God onely. Foz, the mynde of
god, can be knowen none other
where, then in God onelye, and
oute of hys wozde. Wherebỹ I
may and dare affirme, that thei
whych do gyue and attribute ỹ
iudgement of gods wozd vnto
men, reiectynge and refuſynge
fayth, and the iudgement of the
ſpirite, doo gyue a greate ſuſpi-
tion of thẽ ſelues, that they are
ſuche, as go aboute to wzaſte ỹ
ſcriptures. Foz, hee that taketh

Where ỹ wynd of God can be knowẽ.

vpon

vpon hym, the parte and office eyther of a iudge, or of wytnesses, is wonte to be very muche suspected, whych thynge ought much more to take place in the busynes of godlith ỹ he, which is the auctour of ỹ word, whereof all ỹ controuersie is, doth cal vs so gentelyto him. The word I saye, wherof contention is emonge vs, not throughỹ faute of the word, but by the follye of our owne affections, whych do holde vs captiues, do deceiue & moue vs so, ỹ we be not afraide to wraste the Scriptures after our own lustes & cõcupiscencis. Finally, that thou doest in thys thynge require a iudge, whiche should pronounce of gods word & put all other men to silence, it is done to folyshlye. For, geue ỹ if ỹ canste, any man, be he neuer

so well learned, ỹ can not erre, excepte God dothe illuminate, light, teache, and direct him. If a man iudge, can not be sure, excepte GOD doth lyghte hym: what shall forbydde mee, too goo too that Maister and teacher, whiche is able, and wyll illumynate and light me. But, by what sygne and token sayeste ỹ shall I vnderstande that I am taught of god? I do know it, I saye, for a very suretie: For, first I am confyrmed by his worde, wherein he saithe. Whatsoeuer ye shall aske with fayth, in your prayers (whiche is conuenient for god to gyue, or for you to receyue) the same shall ye receiue. Matthew. xxi. Marke. xi. Cha.

Obiection

Solution. By what sygne and tokē, thou mayeste knowe ỹ thou arte taughte of God.

Math. xxi. Chapyter. Marke. xi Chapiter.

Agayne, I heare James saying lykewyse: If any man wanteth wysedome, let hym aske of god

god, whych geueth plentifullye vnto al mẽ. &c. But, let him aske doubting nothing. Iames doth sende vnto God, and not vntoo men. Again, thou doest make ob iectiõ. The worde of god, is prea ched vnto vs, by menne, we are taught and instructed by men: why should I then, despise thẽ: whye shoulde I not aske them: Whome we do aunswere after this maner. Whosoeuer dothe teache after hys owne phansye and ymaginatyon, and not accordynge to the worde of God, and mynde, he doth deceiue the whosoeuer he bee. Obiection. Solution.

But yf he, teacheth the oute of Gods worde, thys doctryne ought not to be adscribed vnto men, but vntoo God. For, what are we (saith sainct Paul. i. Corin. iiii. Chapit.) but mynisters i. Cor. iiii. Chapiter.

Zwinglius

of Christe, and dispolers of god des mysteries. There is alsoo an other argumente, wherby I do knowe that I am taught of God. Which is, that I doo feele within me, the vertue & power of God. I would these my sayinges to be marked and ponde-red of you diligently, & without all envye and malice. For, when I beynge a yonge man, I was exercised in all kinde of sciences I may affirme thys, that I dyd profyte as muche as anie of my felowes. But when aboute seauen yeares agoo, I dyd geue my selfe too the onelye study of the holye scripture, those thynges that I had learned before of Philosophers, and of the dyuynes, dyd soo trouble me, that I being then moued with ỹ auc thorytye of the scriptures, dyd caste

Howe Zwinglius dyd behaue hym in the studye of the holy scriptures, an example worthy to be folowed of all men.

caſt al thoſe thinges of, & repu-
ted theym as dunge and myre,
thinking ỹ it was beſt for me, to
learne the mynde of god, out of
hys pure and ſymple worde. I
begaune therfore humbly to be
ſeche the lorde too endue me w̃
his ſighte. Wherby it came too
paſſe ſhortely, that the readyng
of ỹ ſcriptures did like me well
and beyng propounded & ſette
fourth bare and ſole vnto mee,
dyd more eaſely ſinke intoo my
mynde, then if I had read them
wyth the commentaries of ma-
nye. Thys then doo I knowe
too be a moſte ſure token, that
I am taughte of GOD. For,
I doo well and perfectly know
the baleneſs of my wytte, why-
che coulde neuer haue vnder-
ſtanded theſe thynges, of hys
owne induſtrye and ſtrengthe.

Wherby also it may be seene, ye I am not pufte vp with pryde, but that I do speake these thinges (whereof we haue nowe made mention) with a lowlye & contrite heart. But now I wyl declare and shew, what ye now thynke in your mindes. For, say ye, this is to erre, in dede, when a man thynketh ye he knoweth al things, nor wil vouchsafe to heare other. Whych thynge I can not denye my selfe, yf soo be that anye man beynge pufte vp wyth the truste and confidence of hym selfe, shoulde leane too hys owne sense and ymagynatyon as I see you to do, whych doo stycke wyth suche obstynacye too mennes opynions, that ye wyl rather compel the scriptures, too serue too your owne sense and ymagynatyon, then

to

too forsake the opinion, whiche ye haue ones conceyued. But I praye you, heare Paul. A natural man saith he, doth not perceyue the thynges that are of the spirryte of GOD. For they are folishnes vnto him, neyther he doth knowe, that they are iudged spirytuallye. But the spirytuall man, iudgeth al thinges, and is iudged of noo man. For, whoo knoweth the mynde of the lorde, which should geue hym counsayle? These wordes of Paule, doth passe all golde. A natural man is hee, that leaneth too hys owne ymagynatyon. And a spirytuall man is hee, that hath onely respecte to god nor wyll receyue anye thynge, but that, whyche is come of God, he is altogether symple

i. Corni. ii. Chapiter.

to golde

What is a natural man? A spiritual man.

and pure, he dothe not breathe vaine glorye, or coueteousenes, nor carnal affections. He that is suche, iudgeth all thynges, that is to say, he doth by and by smel out, from what fountayne euerye doctryne doth spryng and procede, but he is iudged of no man, that is to say, although he be iudged, (which thing no man liuing can auoide) yet notwithstanding, he doth not suffer himselfe to be plucked away from ỹ mynde, which he knoweth to be godly, although thou doest pretende hyghe wisedome, yet neuertheless, doth he moste stedfastlye persеuer, sayinge: Whoo hath reueled vnto the, ỹ mynde of God, whyche vnder the tytle of God, doest sette fourth mannes doctrynes. By what reason canst thou proue, that these thin-

thinges are spoken of GOD. Yea, but rather thou doeste violence vntoo God, whych, yf he had spoken these thinges, shuld be contrarye vnto him selfe, sith that in manye and sundrye places, hee doth teache contrarye too thys thy meanyng and sentence. But this is violence, that thus temerouslye rushynge in too the counsayle of God, thou goeste aboute too wrast from him, thine owne mynde, phansy and ymagination. &c. cet.

Nowe, that the thyng, whyche we haue saide, may be more manyfeste and playne, we wyll bryng fourthe one example. Christe dyd instytute the vse of excommunycation, in the. xviii. Chapyter of Mathewe, where he commaundeth too exclude hym, that synneth wythoute

The vse of excō-munica tyon. Mathe. xviii. cha

shame, wyth the offence of ma-
nye, as a rotten member from
the body of the churche, lest the
whole should perysshe.

Now, if the Bisshoppes shuld
for the blusers sakes, excommu
nicate them ỹ are in their debte
and suspend them from ỹ cõmu
nion of the churche, truly I do
not beleue, that they can binde
suche persons, by the aucthori-
tie of gods worde. For, ỹ Lord
did saye. If thy brother sinneth
against the, and not: if he oweth
any thing, shunne him. &c. I am
sure then, that thys is ỹ sense &
meaning of ỹ wordes of ỹ lorde
ỹ I do leane too, whatsoeuer ỹ
bringest against me, whatsoeuer
thou doest ymagin or faine, whe
ther it be lawers bookes, or o-
ther mens writinges, thoughe
ỹ doest thunder oute ỹ threate-
ninges

Aethna

ninges of ỹ Bisshops & prelates or ỹ punishmentes of tirauntes yea, though thou doest threatē ỹ very helles, & burning flames of ỹ smokynge Aethna, yet thou shalt neuer bringe to passe, that I leauing ỹ pure lenle of Christes word, do agre vnto ỹ. And if at any time, beinge destituted of gods grace, I doo either for feare of death, or any other paril pronounce or speake otherwise w̄ my mouth, yet do I knowe ỹ ỹ abuse is neuer alowed of god, and ỹ whatsoeuer is appointed & ordained againste god, can be of no weight nor strength. But I pray you, let vs se howe well they go about to cloke & defend their errour & falsehode, we do not, say they, excōmunicate the man, because ỹ he being in debt, is not able to pay, but for his disobedience. Although

Although the debters, at ỹ will and commaundement of them, that doo excommunicate them, were able to make satisfactiõ vn to thẽ, that they owe any thing to. But, we wyll answere them more commodyously after this maner. Tell me, I praye you, ỹ take vpon you, the aucthoritye to excommunycate: by what lawes and righte, doth the Christian people owe obedience vnto you, in this or lyke case. Did the lorde geue you, O Bishops, this aucthoritie, because that ye should be exactours and gatherers of debte. Truelye, ye shall here nothing preuail, alledging euery sote, these wordes: Be ye obediente to youre superiours. For, who wyll beleue, that thys ought thus to be vnderstanded ỹ ye ought to cõpell debters to pay

Bishoppes are gatherers of debtes.

Heb xiii Chapit.

pay their debtes, and if they do not pay (being not able to do it) that ye may excõmunicate thẽ. If any man, wyll after the same sort and maner, examyne & ponder well, ỹ mynde of the spirite, in other places of ỹ Scripture, hauyng a respect vnto it onely, he can neuer decetue, nor be deceyued. But they, whiche swarauynge from the same, are bent to thys thynge onely, that they may confyrme & establish by the testymonyes of gods word, the opinions already afore conceyued, and seke to their error, out of ỹ Scriptures, a cloke and defence, doo both deceiue, and are deceiued: although, touchyng ỹ multitude, they be innumerable For, god doth reserue vnto himself, this Maisterchip & auctho-ritie of teching: whõ only, I my

selfe

God is the onely Maister and teacher of heauenlye doctrine

selfe do acknowledge to be my teacher, and no mortall man, as touchyng my doctryne. For, as touchyng myne outwarde life, and conuersatiõ, wicked dedes, and disobedience, I submyt my selfe to the correction of al men But I will neuer suffer no mortall man, to pronounce & iudge of the diuyne truthe, of the holy scriptures, & of the worde of god: For, all thys ought to be attributed vnto god, which is the onely auctour of the word, and of whome onely, ỹ truth ought to bee learned. And yet I shall not be greued to make to euery man, a compte and rekenyng of my doctrine, & also of my mynd and sentence, whyche I folowe customably in the exposition of the scriptures: I am, I say, ready to do the same gentely and frend

frendely: so that no man goo about to wraste it, as he lysteth, and as pleaseth hym: but folow ỹ scripture, which I do embrace with both armes, as an onelye mayster, & infallible guide. For. I do heare Paul himself speake after thys maner. i. Cor. iiii. cha With me it is but a verye small thynge, ỹ I should be iudged of you, either of mans day. No, I iudge not myne owne selfe: for. I know nought by my selfe, yet am I not therby iustified: It is the lorde that iudgeth me. For. the lorde which doth instruct & teache w̃ his spirite, Paule and ỹ other Apostles. & al thẽ, ỹ are preachers of his worde, ỹ same Lorde, I say, oughte of ryghte to be iudge of all. The Scrypture, wherof now, our cõmunicatiõ is, doth not procede of men: but

i. Cor. in. iiii. chap

ii.Pet.i Chapit. but of god.ii. Pet.i. Chapit. It is then, both vnsemely and also vngodly, that any man shoulde presume too gyue sentence and iudgemente of it, whiche Paul the Apostle doth call *theopneuston*, that is to saye, inspired of God.

ii.Tim. iii.chap. ii. Timo. iii. Chapi. Whych also doth permytte all men, of what condition & degree soeuer they bee, to talke of it, if a better and moze right meanyng and sense be not reueled, too the Pzophetes that began befoze. But yet let no man speke, except he hath a reuelation of the Lozd.

i.Cozin. xiiii.cha. i. Corinthians the. xiiii. Chapiter.

Obiection. But here thou wilte obiecte also: Who shall certifie me, that he hath receiued his reuelation of God? Euen the same, whych

Solutiõ did illumynate hym, shall sende the hys lyght, that thou maiest

vnderstand,

vnderstande, that he is lyghted of god, and that his wordes do come and procede from god aboue. Thou saiest, I do not fele Thou arte then of the numbre of theim ỹ haue eares, & do not heare, of whom Christe in Mat xiii. Chapt. doth make mention out of Esaias. And although in the meane season, god doth not illuminate & lyght thy errynge and contencious mynd: yet, neuertheles, he wyl vse thyne errour, to hys glorye. For, Paule writynge too the Corinthians, speketh after this maner: there muste be hereslyes emonge you, ỹ they whych are proued, maye be manifested and knowen. For, it is wonte so too come to passe, often tymes, ỹ by, or throughe thy contentyon, those thynges are broughte to lyghte, whiche

Esaie 6. 9.

Mat. xiii. Chapiter.

What good, contention doth.

without it, should neither haue bene sought by vs, nor obteined of God, through oure prayers. But nowe at length, I do cease to answere to all mens obiections, or else it would be a worke of an infinite labour: And that we may set fourth our mynd in few words, hear ye, we beseche you: The worde of god, must be receyued of vs, with all the honor & reuerence that can bee (I do vnderstand ẏ, to be ẏ worde of god, whiche procedeth from the mouth of god, his spirite beyng the enditer of the same) nor no mannes worde, who soeuer he bee, ought too bee credited, beleued, and receyued as thys worde ought to bee. For, thys is sure, infallible, pure and lightsome, neither doth it suffer vs, beyng once lyghted, wyth hys lyght

Exordium.

The conclusion or Epilogus

lyghte, to wander in darkenes, it expoundeth it selfe, it openeth it selfe, and doth illumynate the soules of men, wyth ye most ioyfull beames of grace, and euerlastynge saluatyon, it beareth and stayeth vp our hope & trust in god, it humbleth and presseth downe, the proude spirytes of the myndes, that man vtterlye denyinge and forsakynge hym selfe, may flye vnto God, and so lyue in hym onelye, haue a respecte too hym onelye, despayrynge of the strength of all creatures, & of his saluation: leane to hym onelye, wythout whom he doth not reste, and in whom onelye, his soule is quieted and pacifyed. Whych the. lxx. psalm doth testifie wt these words: my soule doth refuse to be cōforted I haue bene myndfull of god, &

Psalm. lxx.

haue had ioye and delyte. For, so it is wonte to come to passe, that in thys worlde, the felicitie and beatytude of the Godlye doth begynne, not in very dede, but in certytude and sure-nesse of faythe and hope, which, we most humbly beseche ỹ lord of myghtes, to confyrme & establish in vs, nor suffer vs euer too bee plucked a-waye from it. Amen.

The felicitie of the godlie, begynneth here in this lyfe.

Certayne

Certaine Canons, rules, and notes, wherby the word, which is preached by man, may be tryed.

The. iiii. Chapiter.

I Do thinke it to be most necessary and profytable, to shew in fewe wordes, by what mean, way & reasō, we may come to the intelygence, and vnderstandinge of gods word, & by what signes & tokens, men maye feele, within them selues, ỏ they are taughte of god, & also how they, whyche are vnlearned, & not trained in the readyng of the holy Scriptures, may espie, deprehende, & trie, ỏ fayth of ỏ mynister, whether he preacheth ỏ truth of the word, sincerely & truly, or myngle it with humayn traditions.

Fyrst

i. Fyrst & formest, we haue nede of burnynge desyres and moste earnest prayers to god, that he vouchsafe to mortify in vs with his might and power, that olde Adam, whiche beynge pufte vp wyth the confidence and truste of his own knowledge, & wysedome, doth exalte him selfe.

ii. This old-man being already voyded and mortifyed, we shall humbly beseche God, to powre hym selfe mercifully intoo oure heartes, and to draw our myndes with hys spirite, ẏ we maye trust and leane to hym onely.

iii. This thing being brought to passe, it can not be, but ẏ a man, shal be reioised aboue measure, and without doubte he shall receiue great consolation and cõfort. Yet notwithstandinge, let him pray often w̃ the Prophet, sayinge,

saying: Confyrme that, O lord god, that ỹ hast wrought in vs. For, he ỹ standeth accordyng to the doctryne of Paule, let hym take hede, that he falleth not.

As the worde of God, dothe not contemne and neglecte the inferyor persons of what low & base condition soeuer they bee, so it doth not despise ỹ hygh potestates, & mightye men of the world. For, when ỹ lord had called Paule, he speaketh to Ananias after thys maner: He shall be to me a chosen vessel, to beare my name before kinges & princes of the earthe: Lykewise, he speaketh to his disciples. Mat. x. Chapiter. Ye shal be brought to princes and kinges, for a witnes vnto them.

Suche also is ỹ nature of godes word, suche is the power & vertue

vertue therof, that it doth humble the proude and highminded which thinge the virgin Mary doth acknowledge sayinge: He hath put downe the mightye, & doth exalt the humble and lowlye. Luke. i. Likewise, Jhon the forerunner of the Lord, cryeth out: All hilles shall be broughte downe, and the valleyes shalbe fylled. Luke. iii. Chappter.

vi. The word of god, doth bringe forth the poore out of their heauines and sorow, it helpeth thē, it comforteth them ỳ are destytuted of al consolatyon & cōfort, it bringeth hope too them that are in desperatyon. Contrarywise it doth confound and ouerthrowe them ỳ are proude and trust in their owne strength, of the whiche thinge, Thriste oure lorde, is a suffycyente wytnesse.

The

The word of God seketh not his own. Wherfore Christ commaundeth his disciples, to bear w̄ thē, neither scrippe nor purse

Fyrste and formest, the word of god seketh this, it entendeth this thing onely, ꝑ god maye be knowen of ꝑ miserable mankind that the obstacle and stykke necked, maye feare and dreade, that the afflicted & humble herted, maye haue consolation and comfort in it. They ꝑ do earnestly & vrgently preche these thinges in their sermons, & folowe them, are true and faithful ministers. But thei which seke their owne, vnder an honest coloure, and pleasaunt alluring of wordes, they that do defend ꝑ doctrines of men more strongelye, then the worde of god are falle prophetes. By this note thē, &

N.v. token

token, thou shalt espie them out They do alwaies boste a crake of the fathers & doctors: Whye (say they) should the statutes of the most holy fathers be broken and abolished? But ỹ the Gospel is preached slowly, that charitye is waxen colde, that iniquitie hath gotten the ouer hande, that al iustice and righteousnes doth lye vnder feete, it moueth them, little or nothinge, neither are they wonte too complaine muche therfore.

Item, if thou doest feele a renewing of the inward man, too chaunce vnto the by the worde of God: yf God begynneth too pleate the nowe, more then whē thou diddest heare the traditions of mē, be ỹ sure that this is the operatyon and worckyng of God, in thee.

Yf

and rules.

If a lyke perſwaſion of grace ſaluatyon, and euerlaſting lyfe, doth by the preachyng of Gods worde, ſinke into thyne hearte, acknowledge thys too bee the worke of God.

If he worketh in ỹ, a contempt of thyne owne ſelfe, whereby ỹ beginneſt to be dyſpleaſant vnto thy ſelf, & feleſt ỹ thou art no thing, but in thine hert, magnifieſt, honoreſt, and glorifieſt god this is a ſure operation & worke kinge of the ſpirite of God.

Finally, yf the feare of god, & godlines, doth plant and graſte in the, more toy, then feare and dreade, thou ſhalte likewiſe vnderſtand, that this is ỹ operation of the holy ghoſte: which the moſt clemente and mercifull father graunte vnto vs all.

Amen. So be it.

A new godly prayer, for the readers of Gods worde.

O Liuing god and merciful father, whych by thy mighty and euerlasting worde, diddest commaunde al ỹ whole worlde, & al thinges ther in to be made, and by & by, they (throughe the myghtye power therof) were all most perfectiye made, and ỹ for mans sake: geue me, and all men grace, alwayes to laude and prayse, for euer to extoll and magnyfye thy moste godly high prudence, in the creation of thynges: and thy eternall prouidence, in most decentlye ordering and disposyng the same. By thy worde, Lorde, thou in thy propheres hast prophesyed manye straunge, and wonderful

wonderful thinges, to ẏ wytte of man, seming clean impossible Yet at the time appointed, thy infallible truth hath and wil accomplysshe and brynge theym all to passe: too some, of thy free mercy electe, prosperitie, peace of conscience, healthe, ⁊ felicitie to their euerlasting saluatyon: to others reprobate and of thy ryghteousnes iustlye forsaken, aduersitye, gnawyng of conscience, vnfaythfulnes, and desperation, to theyr euerlasting, iust destructyon and dampnation: so that thy word is euerlastyng and alwayes true: Heauen and earthe, shall rather perysh, then one iote, promysed in thy word shall not be fulfylled. Thy word is thy determynate wyll, there by we know, what thy pleasure is, we should obserue and folow

and

and what we oughte to omitte and auoyde. In fine, thy worde and Gospel is thy power, into saluation to as many as beleue in the by it. But my hearte (Oh Lord) is so disobedient, so hard and stony, that of my selfe, I can neyther loue thy word, nor wil lyngly embrace thy fatherly beneuolence, offered me therein: neyther can I vnderstande thy secrete mysteryes, nor take the consolatyons promysed in it: so that of my selfe, I can not, but most myserably hate mine owne saluation. Wherfore, I humbly beseche the, O most merciful father, for thy son Chrystes sake, loke vpon myne infyrmytye, w the eyes of thy mercy, & worke in me a loue and feruent desyre too heare and reade thy holye worde and sacred Scriptures:

and

and that in hearynge and rea-
dyng of it, I neuer stumble: but
maye trewlye vnderstande the
ryghte sence and meanynge of
it: vnderstandynge it, maye vn-
doubtedly beleue it: Beleuyng
it, maye earnestlye folowe it, in
all faythfulnesse and obedi
ence: alwayz brynging
forth such fruytes,
as shal become a
true Christi-
an. And
that
I
maye euer in all my
doynges, seke
thy honour
and glo
rye.
AMEN.

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*Cum priuilegio ad impri-
mendum solum.*